Mokhtaser

SAHIH MUSLIM

Translated By
AbdulHamid Siddiqui

Edited By
TheVista

Translation of Sahih Muslim.
Abdul Hamid Siddiqui

Volume 2

*1*Book 4: The Book of Prayers (Kitab Al-Salat)
*2*INTRODUCTION
@Prayer is the soul of religion. Where there is no prayer, there can be no purification of the soul. The non-praying man is rightly considered to be a soulless man. Take prayer out of the world, and it is all over with religion because it is with prayer that man has the consciousness of God and selfless love for humanity and inner sense of piety. Prayer is, therefore, the first, the highest, and the most solemn phenomenon and manifestation of religion.
The way in which prayer is offered and the words which are recited in it explain the true nature of religion of which it is the expression of man's contact with the Lord.
Prayer in Islam gives in a nutshell the teachings of Islam. The very first thing which comes into prominence in Islamic prayer is that it is accompanied by bodily movements. It implies that Islam lifts not only the soul to the spiritual height, but also illuminates the body of man with the light of God-consciousness. It aims at purifying both body and soul, for it finds no cleavage between them. Islam does not regard body and soul as two different entities opposed to each other, or body as the prison of the soul from which It yearns to secure freedom in order to soar to heavenly heights." The soul is an organ of the body which exploits it for physiological purposes, or body is an instrument of the soul" (Iqbal, Reconstruction of Religious Thought in Islam, p 105), and thus both need spiritual enlightenment.
Secondly, Islamic prayer does not aim at such a spiritual contact with God in which the world and self are absolutely denied, in which human personality is dissolved, disappears and is absorbed in the Infinite Lord. Islam does not favour such a meditation and absorption in which man ceases to be conscious of his own self and feels himself to be perfectly identified with the Infinite, and claims in a mood of ecstasy: My" I" has become God, or rather he is God. Islam wants to inculcate the consciousness of the indwelling of the light of God in body and soul but does allow him to transport himself in the realm of lnfinity. It impresses upon his mind that he is the humble servant of the Great and Glorious Lord and his spiritual development and religious piety lies in sincere and willing obedience to Allah. The very first step towards the achievement of this objective is that man should have a clear consciousness of his own finiteness and Infiniteness of the Lord, and clearly visualise and feel that he is created as a human being by the Creator and Master of the universe, and he cannot, therefore, become demi-god or god. His success lies in proving himself by his outlook and behaviour that he is the true and loyal servant of his Great Master. Islamic prayer is, therefore, the symbol of humble reverence before the Majesty of the Glorious Lord.
*2*Chapter 1: THE BEGINNING OF ADHAN
@Book 4, Number 0735:
Ibn Umar reported: When the Muslims came to Medina, they gathered and sought to know the time of prayer but no one summoned them. One day they discussed the matter, and some of them said: Use something like the bell of the Christians and some of them said: Use horn like that of the Jews. Umar said: Why may not a be appointed who should call (people) to prayer? The Messenger of Allah (may peace be upon him) said: O Bilal, get up and summon (the people) to prayer.
@Book 4, Number 0736:
Anas reported: Bilal was commanded (by the Apostle of Allah) to repeat (the phrases of) Adhan twice and once in Iqama. The narrator said: I made a men- tion of it before Ayyub who said: Except for saying: Qamat-is-Salat [the time for prayer has come].
@Book 4, Number 0737:

Anas b. Malik reported: They (the Companions) discussed that they should know the timings of prayer by means of something recognized by all. Some of them said that fire should be lighted or a bell should be rung. But Bilal was ordered to repeat the phrases twice in Adhan, and once in Iqama.
@Book 4, Number 0738:
This hadith is transmitted by Khalid Hadhdha with the same chain of transmitters (and the words are): When the majority of the people discussed they should know, like the hadith narrated by al-Thaqafi (mentioned above) except for the words:" They (the people) should kindle fire."
@Book 4, Number 0739:
Anas reported: Bilal was commanded (by the Holy Prophet) to repeat the phrases twice in Adhan, and once in lqama.
*2*Chapter 2: HOW ADHAN IS TO BE PRONOUNCED
@Book 4, Number 0740:
Abu Mahdhura said that the Apostle of Allah (may peace be upon him) taught him Adhan like this: Allah is the Greatest, Allah is the Greatest; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah, and it should be again repeated: I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah. Come to the prayer (twice). Come to the prayer (twice). Ishaq added: Allah is the Greatest, Allah is the Greatest; there Is no god but Allah.
*2*Chapter 3: THERE CAN BE TWO PRONOUNCERS OF ADHAN FOR ONE MOSQUE
@Book 4, Number 0741:
Ibn Umar reported: The Messenger of Allah (may peace be upon him) had two Mu'adhdhins, Bilal and 'Abdullah b. Umm Maktum, who (latter) was blind.
@Book 4, Number 0742:
This hadith has been narrated on the authority of 'A'isha by another chain of transmitters.
@Book 4, Number 0743:
A'isha reported: Ibn Umm Maktum used to pronounce Adhan at the behest of the Messenger of Allah (may peace be upon him) (despite the fact) that he was blind.
@Book 4, Number 0744:
A hadith like this has been transmitted by Hisham.
*2*Chapter 4: THE HOLY PROPHET REFRAINED FROM ATTACKING PEOPLE LIVING IN DAR AL-KUFR ON HEARING ADHAN FROM THEM
@Book 4, Number 0745:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) used to attack the enemy when it was dawn. He would listen to the Adhan; so if he heard an Adhan, he stopped, otherwise made an attack. Once on hearing a man say: Allah is the Greatest, Allah is the Greatest, the Messenger of Allah (may peace be upon him) remarked: He is following al-Fitra (al-Islam). Then hearing him say: I testify that there is no god but Allah. there is no god but Allah, the Messenger of Allah (may peace be upon him) said: You have come out of the Fire (of Hell). They looked at him and found that he was a goatherd.
*2*Chapter 5: HE WHO HEARS THE ADHAN SHOULD RESPOND LIKE IT, INVOKE BLESSINGS UPON THE APOSTLE (MAY PEACE BE UPON HIM) AND THEN BEG FOR HIM THE WASILA
@Book 4, Number 0746:
Abu Sa'id al-Khudri reported: When you hear the call (to prayer), repeat what the Mu'adhdhin pronounces.
@Book 4, Number 0747:
'Abdullah b. Amr b. al-As reported Allah's Messenger (may peace be upon him) as saying: When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession.

@Book 4, Number 0748:
'Umar b. al-Khattab reported: The Messenger of Allah (may peace be upon him) said: When the Mu'adhdhin says: Allah is the Greatest, Allah is the Greatest, and one of you should make this response: Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhdhin) says: I testify that there is no god but Allah, one should respond: I testify that there is no god but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should make a response: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhdhin) says: Come to prayer, one should make a response: There is no might and no power except with Allah. When he (the Mu'adhdhin) says: Come to salvation, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhdhin) says: Allah is the Greatest, Allah is the Greatest, then make a response: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhdhin) says: There is no god but Allah, and he who makes a re- sponse from the heart: There is no god but Allah, he will enter Paradise.
@Book 4, Number 0749:
Sa'd b. Abu Waqqas reported: The Messenger of Allah (may peace be upon him) said: If anyone says on hearing the Mu'adhdhin: I testify that there is no god but Allah alone. Who has no partner, and that Muhammad is His servant and His Messenger, (and that) I am satisfied with Allah as my Lord, with Muhammad as Messenger. and with Islam as din (code of life), his sins would be forgiven. In the narration transmitted by Ibn Rumh the words are:" He who said on hearing the Mu'adhdhin and verity I testify." ' Qutaiba has not mentioned his words:" And I."
*2*Chapter 6: THE EXCELLENCE OF ADHAN AND RUNNING AWAY OF THE SATAN ON HEARING IT
@Book 4, Number 0750:
Yahya narrated it on the authority of his uncle that he had been sitting in the company of Mu'awiya b. Abu Sufyan when the Mu'adhdhin called (Muslims) to prayer. Mu'awiya said: I heard the Messenger of Allah (may peace be upon him) saying The Mu'adhdhins will have the longest necks on the Day of Resurrection.
@Book 4, Number 0751:
Abu Sufyan reported it on the authority of Jabir that he had heard the Apostle of Allah (may peace be upon him) say: When Satan hears the call to prayer, he runs away to a distance like that of Rauha. Sulaimin said: I asked him about Rauha. He replied: It is at a distance of thirty-six miles from Medina.
@Book 4, Number 0752:
Abu Mu'awiya narrated it on the authority of A'mash with the same chain of transmitters.
@Book 4, Number 0753:
AbuHuraira reported the Messenger of Allah (may peace be upon him) as saying: When Satan hears the call to prayer, he turns back and breaks the wind so as not to bear the call being made, but when the call is finished he turns round and distracts (the minds of those who pray), and when he bears the Iqama he again runs away so as not to hear its voice and when it subsides, he comes back and distracts (the minds of those who stand for prayer).
@Book 4, Number 0754:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When the Mu'adhdhin calls to prayer, Satan runs back vehemently.
@Book 4, Number 0755:
Suhail reported that his father sent him to Banu Haritha along with a boy or a man. Someone called him by his name from an enclosure. He (thenarrator) said: The person with me looked towards the enclosure, but saw nothing. I made a mention of that to my father. He said: If I knew that you would meet such a situation I would have never sent you (there), but (bear in wind) whenever you hear such a call (from the evil spirits) pronounce the Adhan. for I have heard Abu Huraira say that the Messenger of Allah (may peace be upbn him) said: Whenever Adhan is proclaimed, Satan runs back vehemently.
@Book 4, Number 0756:
Abu Huraira reported: The Apostle (may peace be upon him) said When the call to prayer is made, Satan runs back and breaks wind so as not to hear the call being made, and when the call is finished.

he turns round. When Iqama is proclaimed he turns his back, and when it is finished he turns round to distract a man, saying: Re- member such and such; remember such and such, referring to something the man did not have in his mind, with the result that he does not know how much he has prayed.
@Book 4, Number 0757:
A hadith like it has been narrated by Abu Huraira but for these words:" He (the man saying the prayer) does not know how much he has prayed.
*2*Chapter 7: THE DESIRABILITY OF RAISING THE HANDS APPOSITE THE SHOULDERS AT THE TIME OF BEGINNING THE PRAYER AND AT THE TIME OF BOWING AND AT THE TIME OF RETURNING TO THE ERECT POSITION AFTER BOWING
@Book 4, Number 0758:
Salim narrated it on the authority of his father who reported: I saw the Messenger of Allah (may peace be upon him) raising his hands apposite the shoulders at the time of beginning the prayer and before bowing down and after coming back to the position after bowing. but he did not raise them between two prostrations.
@Book 4, Number 0759:
Ibn Umar reported that the Messenger of Allah (may peace be upon him), when he stood up for prayer, used to raise his hands apposite the shoulders and then recited takbir (Allah-o-Akbar), and when he was about to bow he again did like it and when he raised himself from the ruku' (bowing posture) he again did like it, but he did not do it at the time of raising his head from prostration.
@Book 4, Number 0760:
This hadith has been transmitted with the same chain of transmitters by al. Zuhri as narrated by Ibn Juraij (who) said. When the Messenger of Allah (may peace be upon him) stood up for prayer, he raised hands (to the height) apposite the shoulders and then recited takbir.
@Book 4, Number 0761:
Abu Qilaba reported that he saw Malik b. Huwairith raising his hands at the beginning of prayer and raising his hands before kneeling down, and raising his hands after lifting his head from the state of kneeling, and he narrated that the Messenger of Allah (may peace be upon him) used to do like this.
@Book 4, Number 0762:
Malik b. Huwairith reported: The Messenger of Allah (may peace be upon him) raised his hands apposite his ears at the time of reciting the takbir (i. e. at the time of beginning the prayer) and then again raised his hands apposite the ears at the time of bowing and when he lifted his head after bowing he said: Allah listened to him who praised Him, and did like it (raised his hands up to the ears).
@Book 4, Number 0763:
This hadith has been transmitted by Qatada with the same chain of trans. mitters that he saw the Apostle of Allah (may peace be upon him) doing like this (i. e. raising his hands) till they were apposite the lobes of cars.
*2*Chapter 8: THE RECITING OF TAKBIR AT THE TIME OF BOWING AND RISING IN PRAYER EXCEPT RISING AFTER RUKU, WHEN IT IS SAID: ALLAH LISTENED TO HIM WHO PRAISED HIM
@Book 4, Number 0764:
Abu Salama reported: Abu Huraira led prayer for them and recited takbir when he bent and raised himself (in ruku' and sujud) and after completing (the prayer) he said: By Allah I say prayer which has the best resemblance with the prayer of the Holy Prophet (may peace be upon him) amongst you.
@Book 4, Number 0765:
Abu Huraira reported: When the Messenger of Allah (may peace be upon him) got up for prayer, he would say the takbir (Allah-o-Akbar) when standing, then say the takbir when bowing. then say:" Allah listened to him who praised him," when coming to the erect position after bowing, then say while standing:" To Thee, our Lord, be the praise", then recite the takbir when getting down for prostration, then say the takbir on raising his head, then say the takbir on prostrating himself, then say the takbir on raising his head. He would do that throughout the whole prayer till he would complete it, and he would say the takbir when he would get up at the end of two rak'as after adopting the sitting

posture. Abu Huraira said: My prayer has the best resemblance amongst you with the prayer of the Messenger of Allah (may peace be upon him).
@Book 4, Number 0766:
Ibn al-Harith reported: He had heard Abu Huraira say: The Messenger of Allah (may peace be upon him) recited takbir on standing for prayer, and the rest of the hadith is like that transmitted by Ibn Juraij (recorded above), but he did not mention Abu Huraira as saying:" My prayer has the best resemblance amongst you with the prayer of the Messenger of Allah (may peace be upon him)."
@Book 4, Number 0767:
Abu Salama b. 'Abd al-Rahman reported.. When Marwan appointed Abu Huraira as his deputy in Medina, he recited takbir whenever he got up for obligatory prayer, and the rest of the hadith is the same as transmitted by Ibn Juraij (but with the addition of these words): On completing the prayer with salutation, and he turned to the people in the mosque and said....
@Book 4, Number 0768:
Abu Salama reported that Abu Huraira recited takbir in prayer on all occasions of rising and kneeling. We said: O Abu Huraira, what is this takbir? He said: Verily it is the prayer of the Messenger of Allah (may peace be upon him).
@Book 4, Number 0769:
Suhail reported on the authority of his father that Abu Huraira used to recite takbir on all occasions of rising and bending (in prayer) and narrated that the Messenger of Allah (may peace be upon him) used to do like that.
@Book 4, Number 0770:
Mutarrif reported: I and 'Imran b. Husain said prayer behind 'Ali b. Abu, Talib. He recited takbir when he prostrated, and he recited takbir when he raised his head and he recited takbir while rising up (from the sitting position at the end of two rak'ahs). When we had finished our prayer, 'Imran caught hold of my hand and said: He (Hadrat Ali) has led prayer like Muhammad (may peace be upon him) or he said: He in fact recalled to my mind the prayer of Muhammad (may peace be upon him.)
*2*Chapter 9: THE RECITING OF AL-FATIHA IN EVERY RAK'AH OF PRAYER IS OBLIGATORY
@Book 4, Number 0771:
'Ubada b. as-Samit reported from the Apostle of Allah (may peace be upon him): He who does not recite Fatihat al-Kitab is not credited with having observed the prayer.
@Book 4, Number 0772:
Ubada b. as-Samit reported: The Messenger of Allah (may peace be upon him) said: He who does not recite Umm al-Qur'an is not credited with having observed the prayer.
@Book 4, Number 0773:
Mahmud b. al-Rabi', on whose face the Messenger of Allah (may peace be upon him) squirted water from the well, reported on the authority of 'Ubada b. as- Samit that the Messenger of Allah (may peace be upon him) said: He who does not recite Umm al-Qur'an is not credited with having observed prayer.
@Book 4, Number 0774:
This hadith has also been transmitted by Ma'mar from al-Zuhri with the same chain of transmitters with the addition of these words:" and something more".
@Book 4, Number 0775:
Abu Huraira reported: The Apostle of Allah (may peace be upon him) said: If anyone observes prayer in which he does not recite Umm al-Qur'an, It is deficient [he said this three times] and not complete. It was said to Abu Huraira: At times we are behind the Imam. He said: Recite it inwardly, for he had heard the Messenger of Allah (may peace be upon him) declare that Allah the Exalted had said: I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks. When the servant says: Praise be to Allah, the Lord of the universe, Allah the Most High says: My servant has praised Me. And when he (the servant) says: The Most Compassionate, the Merciful, Allah the Most High says: My servant has lauded Me. And when he (the servant) says: Master of the Day of judg- ment, He remarks: My servant has glorified Me. and sometimes He would say: My

servant entrusted (his affairs) to Me. And when he (the worshipper) says: Thee do we worship and of Thee do we ask help, He (Allah) says: This is between Me and My servant, and My servant will receive what he asks for. Then, when he (the worshipper) says: Guide us to the straight path, the path of those to whom Thou hast been Gracious not of those who have incurred Thy displeasure, nor of those who have gone astray, He (Allah) says: This is for My servant, and My servant will receive what he asks for. Sufyan said: 'Ala b. 'Abd al-Rahman b. Ya'qub narrated it to me when I went to him and he was confined to his home on account of illness, and I asked him about it.
@Book 4, Number 0776:
It is naratted on the authority of Abu Huraira that he had heard the Messenger of Allah (may peace be upon him) say: He who observed prayer but he did not recite the Umm al-Qur'an in it, and the rest of the hadith is the same as transmitted by Sufyan, and in this hadith the words are:" Allah the Most High said: the prayer is divided into two halves between Me and My servant. The half of it is for Me and the half of it is for My servant."
@Book 4, Number 0777:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who said his prayer, but did not recite the opening chapter of al-Kitab, his prayer is incomplete. He repeated it thrice.
@Book 4, Number 0778:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: One is not credited with having observed the prayer without the recitation (of al-Fatiha). So said Abu Huraira: (The prayer in which) the Messenger of Allah (may peace be upon him) recited in a loud voice, we also recited that loudly for you (and the prayer in which) he recited inwardly we also recited inwardly for you (to give you a practical example of the prayer of the Holy Prophet).
@Book 4, Number 0779:
'Ata' narrated on the authority of Abu Huraira who said that one should recite (al-Fatiha) in every (rak'ah of) prayer. What we heard (i. e. recitation) from the Messenger of Allah (may peace be upon him), we made you listen to that. And that which he (recited) inwardly, we (recited) inwardly for you. A person said to him: If I add nothing to the (recitation) of the Umm al Qur'an (Surat al-Fatiha), would it make the prayer incomplete? He (AbuHuraira) said: If you add to that (if you recite some of verses of the Qur'an along with Surat at-Fatiha) that is better for you. But if you are contented with it (Surat al-Fatiha) only, it is sufficient for you.
@Book 4, Number 0780:
'Ata' reported it on the authority of Abu Huraira who said: Recitation (of Surat al-Fatiha) in every (rak'ah) of prayer in essential. (The recitation) that we listened to from the Apostle of Allah (may peace be upon him) we made you listen to it. And that which he recited inwardly to us, we recited it inwardly for you. And he who recites Umm al-Qur'an, it is enough for him (to complete the prayer), and he who adds to it (recites some other verses of the Holy Qur'an along with Surat al-Fatiha), it is preferable for him.
@Book 4, Number 0781:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) entered the mosque and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allah (may peace be upon him). The Mes- senger of Allah (may peace be upon him) returned his salutation and said: Go back and pray, for you have not offered the prayer. He again prayed as he had prayed before, and came to the Apostle of Allah (may peace be upon. him) and saluted him. The Messenger of Allah (may peace be upon him) returned the salutation and said: Go back and say prayer, for you have not offered the prayer. This (act of repeating the prayer) was done three times. Upon this the person said: By Him Who hast sent you with Truth, whatever better I can do than this, please teach me. He (the Holy Prophet) said: When you get up to pray, recite takbir, and then recite whatever you conveniently can from the Qur'an, then bow down and remain quietly in that position, then raise your- self and stand erect; then prostrate yourself and remain quietly in that attitude; then raise yourself and sit quietly; and do that throughout all your prayers.
@Book 4, Number 0782:

Abu Huraira reported: A person entered the mosque and said prayer while the Messenger of Allah (may peace be upon him) was sitting in a nook (of the mosque), and the rest of the hadith is the same as mentioned above, but with this addition:" When you get up to pray, perform the ablution completely, and then turn towards the Qibla and recite takbir (Allah o Akbar =Allah is the Most Great)."

*2*Chapter 10: THE ONE LED IN PRAYER IS FORBIDDEN TO RECITE LOUDLY BEHIND THE imam

@Book 4, Number 0783:

lmrin b. Husain reported: The Messenger of Allah (may peace beupon him) led us In Zuhr or 'Asr prayer (noon or the afternoon prayer). (On concluding it) he said: Who recited behind me (the verses): Sabbih Isma Rabbik al-a'la (Glorify the name of thy Lord, the Most High)? There upon a person said: It was I, but I in- tended nothing but goodness. I felt that some one of you was disputing with me in it (or he was taking out from my tongue what I was reciting), said the Holy Prophet (may peace be upon him).

@Book 4, Number 0784:

'Imran b. Husain reported: The Messenger of Allah (may peace be upon him) observed the Zuhr prayer and a person recited Sabbih Isma Rabbik al-a'la (Glorify the name of thy Lord, the Most High) behind him. When he (the Holy Pro- phet) concluded the prayer he said: Who amongst you recited (the above-mentioned verse) or who amongst you was the reciter? A person said: It was I. Upon this he (the Holy Prophet) observed: I thought as if someone amongst you was disputing with me (in what I was reciting).

@Book 4, Number 0785:

This hadith has been narrated by Qatada with the same chain of transmitters that the Messenger of Allah (may peace be upon him) observed Zuhr prayer and said: I felt that someone amongst you was disputing with me (in what I was reciting).

*2*Chapter 11: ARGUMENT OF THOSE WHO SAY THAT HE (THE HOLY PROPHET) DID NOT RECITE BISMILLAH (IN THE NAME OF ALLAH) LOUDLY

@Book 4, Number 0786:

Anas reported: I observed prayer along with the Messenger of Allah (may peace be upon him) and with Abu Bakr, Umar and Uthman (may Allah be pleased with all of them), but I never heard any one of them reciting Bismillah-ir-Rahman-ir-Rahim loudly.

@Book 4, Number 0787:

Shu'ba reported it with the same chain of transmitters. with she addition of these words:" I said to Qatada: Did you hear it from Anas? He replied in the affir- mative and added: We had inquired of him about it."

@Book 4, Number 0788:

'Abda reported: 'Umar b. al-Khattab used to recite loudly these words: Subhanak Allahumma wa bi hamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuka [Glory to Thee,0 Allah, and Thine is the Praise, and Blessed is Thy Name. and Exalted is Thy Majesty. and there is no other object of worship beside Thee]. Qatada informed in writing that Anas b. Malik had narrated to him: I observed prayer behind the Apostle of Allah (may peace be upon him) and Abu Bakr and Umar and 'Uthman. They started (loud recitation) with: AI-hamdu lillahi Rabb al-'Alamin [All Praise is due to Allah, the Lord of the worlds] and did not recite Bismillah ir- Rahman-ir-Rahim (loudly) at the beginning of the recitation or at the end of it.

@Book 4, Number 0789:

It is reported on the authority of Abu Talha that he had heard Anas b. Malik narrating this.

*2*Chapter 12: ARGUMENT OF THOSE WHO ASSERT THAT BISMILLAH IS A PART OF EVERY SURA EXCEPT SURA TAUBA

@Book 4, Number 0790:

Anas reported: One day the Messenger of Allah (may peace be upon him) was sitting amongst us that he dozed off. He then raised his head smilingly. We said: What makes you smile. Messenger of Allah? He said: A Sura has just been revealed to me, and then recited: In the name of Allah, the

Compassionate, the Merciful. Verily We have given thee Kauthar (fount of abundance). Therefore turn to thy Lord for prayer and offer sacrifice, and surely thy enemy is cut off (from the good). Then he (the Holy Prophet) said: Do you know what Kauthar is? We said: Allah and His Messenger know best. The Holy Prophet (may peace be upon him) said: It (Kauthar) is a canal which my Lord, the Exalted and Glorious has promised me, and there is an abundance of good in it. It is a cistern and my people would come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant would be turned away from (among the people gathered there). Upon this I would say: My Lord, he is one of my people, and He (the Lord) would say: You do not know that he innovated new things (in Islam) after you. Ibn Hujr made this addition in the hadith:" He (the Holy Prophet) was sitting amongst us in the mosque, and He (Allah) said: (You don't know) what he innovated after you"
@Book 4, Number 0791:
Mukhtar b. Fulful reported that he had heard Anas b. Malik say that the Messenger of Allah (may peace be upon him) dozed off, and the rest of the hadith is the same as transmitted by Mus-hir except for the words that he (the Holy Prophet) said: It (Kauthar) is a canal which my Lord the Exalted and the Glorious has promised me in Paradise. There is a tank over it, but he made no mention of the tumblers like the number of the stars.
*2*Chapter 13: THE PLACING OF THE RIGHT HAND OVER THE LEFT HAND AFTER THE FIRST TAKBIR IN PRAYER (TAKBIR-I-TAHRIMA) BELOW THE CHEST AND ABOVE THE NAVEL AND THEN PLACING THEM APPOSITE THE SHOULDERS IN PROSTRATION
@Book 4, Number 0792:
Wa'il b. Hujr reported: He saw the Apostle of Allah (may peace be upon him) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), the hands were lifted opposite to ears. He (the Holy Prophet) then wrapped his hands in his cloth and placed his right hand over his left hand. And when he was about to bow down, he brought out his hands from the cloth, and then lifted them, and then recited takbir and bowed down, and when (he came back to the erect position) he recited:" Allah listened to him who praised Him." And when prostrates. he prostrated between the two palms.
*2*Chapter 14: THE TASHAHHUD IN PRAYER
@Book 4, Number 0793:
'Abdullah (b. Mas'ud) said: While observing prayer behind the Messenger of Allah (may peace be upon him) we used to recite: Peace be upon Allah, peace be upon so and so. One day the Messenger of Allah (may peace be upon him) said to us: Verily Allah is Himself Peace. When any one of you sits during the prayer. he should say: All services rendered by words, by acts of worship, and all good things are due to Allah. Peace be upon you,0 Prophet, and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants, for when he says this it reaches every upright servant in heaven and earth (and say further): I testify that there is no god but Allah and I testify that Muhammad is His servant and Messenger. Then he may choose any supplication which pleases him and offer it.
@Book 4, Number 0794:
Shu'ba has narrated this on the authority of Mansur with the same chain of transmitters, but he made no mention of this:" Then he may choose any supplication which pleases him."
@Book 4, Number 0795:
This hadith has been narrated on the authority of Mansur with the same chain of transmitters and he made a mention of this:" Then he may choose any supplication which pleases him or which he likes."
@Book 4, Number 0796:
Abdullah b. Mas'ud reported: We were sitting with the Apostle (may peace be upon him) in prayer, and the rest of the hadith is the same as narrated by Mansur He (also said): After (reciting tashahud) he may choose any prayer.
@Book 4, Number 0797:
Ibn Mas'ud is reported to have said: The Messenger of Allah (may peace be upon him) taught me tashahhud taking my hand within his palms, in the same way as he taught me a Sura of the Qur'an, and he narrated it as narrated above.

@Book 4, Number 0798:
Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) used to teach us tashahbud just as he used to teach us a Sura of the Qur'an, and he would say: All services rendered by., words, acts of worship. and all good thirgs are due to Allah. Peace be upon you,0 Prophet. and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah. In the narration of Ibn Rumb (the words are):" As he would teach us the Qur'an."
@Book 4, Number 0799:
Tawus narrated it on the authority of Ibn 'Abbas that he said: The Messenger of Allah (may peace be upon him) used to teach us tashahhud as he would teach us a Sura of the Qur'an.
@Book 4, Number 0800:
Hattan b. 'Abdullah al-Raqiishi reported: I observed prayer with Abu Musu al-Ash'ari and when he was in the qa'dah, one among the people said: The prayer has been made obligatory along with piety and Zakat. He (the narrator) said: When Abu Musa had finished the prayer after salutation he tuined (towards the people) and said: Who amongst you said such and such a thing? A hush fell on the people. He again said.. Who amongst you has said such and such a thing? A hush fell on the people. He (Abu Musa) said: Hattan, It is perhaps you that have uttered it. He (Hattan) said No. I have not uttered it. I was afraid that you might be annoyed with me on account of this. A person amongst the people said: It was I who said it, and In this I intended nothing but good. Abu Musa said: Don't you know what you have to recite in your prayers? Verily the Messenger of Allah (may peace be upon him) addressed us and explained to us all Its aspects and taught us how to observe prayer (properly). He (the Holy Prophet) said: When you pray make your rows straight and let anyone amongst you act as your Imim. Recite the takbir when he recites it and when be recites: Not of those with whom Thou art angry. nor of those who go astray, say: Amin. Allah would respond you. And when he (the Imim) recites the takbir, you may also recite the takbir, for the Imam bows before you and raises himself before you. Then the Messenger of Allah (may peace be upon him) said: The one is equivalent to the other. And when he says: Allah listens to him who praises Him, you should say: 0 Allah, our. Lord, to Thee be the praise, for Allah, the Exalted and Glorious, has vouchsafed (us) through the tongue of His Apostle (may peace be upon him) that Allah listens to him who praises Him. And when he (the Imim) recites the takbir and prostrates, you should also recite the takbir and prostrate, for the Imim prostrates before you and raises himself before you. The Messenger' of Allah (may peace be upon him) said: The one is equi- valent to the other. And when he (the Imim) sits for Qa'da (for tashahhud) the first words of every one amongst you should be: All services rendered by words, acts of worship and all good things are due to Allah. Peace be upon you,0 Apostle, and Allah's mercy and blessings. Peace be upon us and upon the upright servants of Allah. I testify that there is no god but Allah, and I testify that Mubammad is His servant and His Messenger.
@Book 4, Number 0801:
Qatida has narrated a badith like this with another chain of transmitters. In the badith transmitted by Jarir on the authority of Sulaiman, Qatida's further words are: When (the Qur'in) is recited (in prayer), you should observe silence, and (the following words are) not found in the hadith narrated by anyone except by Abu Kamil who heard it from Abu 'Awina (and the words are): Verily Allah vouchsafed through the tongue of the Apostle of Allah (may peace be upon him) this: Allah listens to him who praises Him. Abu Ishaq (a student of Imam Muslim) said: Abu Bakr the son of Abu Nadr's sister has (critically) discussed this hadith. Imam Muslim said: Whom can you find a more authentic transmitter of badith than Sulaiman? Abu Bakr said to him (Imam Muslim): What about the hadith narrated by Abd Huraira, i. e. the hadith that when the Qur'in is recited (in pray er) observe silence? He (Abu Bakr again) said: Then, why. have you not included it (in your compilation)? He (Imam Muslim) said: I have not included in this every hadith which I deem authentic; I have recorded only such ahadith on which there is an agreement (amongst the Muhaddithin apart from their being authentic).
@Book 4, Number 0802:

This hadith has been transmitted by Qatida with the same chain of transmitters (and the words are):" Allah, the Exalted and the Glorious, commanded it through the tongue of His Apostle (may peace be upon-him): Allah listens to him who praises Him."

*2*Chapter 15: BLESSINGS ON THE PROPHET (MAY PEACE BE UPON HIM) AFTER TASHAHHUD

@Book 4, Number 0803:

Abdullah b. Zaid-he who was shown the call (for prayer in a dream) narrated it on the authority of Mas'ad al-Ansiri who said: We were sitting in the company of Sa'id b. 'Ubida when the Messenger of Allah (may peace be upon him) came to us. Bashir b. S'ad said: Allah has commanded us to bless you. Messenger of Allah! But how should we bless you? He (the narrator) said: The Messenger of Allah (may peace be upon him) kept quiet (and we were so much perturbed over his silence) that we wished we had not asked him. The Messenger of Allah (may peace be upon him) then said: (For blessing me) say:" 0 Allah, bless Muhammad and the members of his household as Thou didst bless the mernbers of Ibrahim's household. Grant favours to Muhammad and the members of his household as Thou didst grant favours to the members of the household of Ibrahim in the world. Thou art indeed Praiseworthy and Glorious" ; and salutation as you know.

@Book 4, Number 0804:

Ibn Abi Laila reported: Ka'b b. 'Ujra met me and said: Should I not offer you a present (and added): The Messenger of Allah (may peace be upon him) came to us and we said: We have learnt how to invoke peace upon you; (kindly tell us) how we should bless you. He (the Holy Prophet) said: Say:" O Allah: bless Muhammad and his family as Thou didst bless the family of Ibrahim. Verily Thou art Praiseworthy and Glorious, O Allah."

@Book 4, Number 0805:

A hadith like this has been narrated by Mis'ar on the authority of al-Hakam, but in the hadith transmitted by Mis'ar these words are not found:" Should I not offer you a present?"

@Book 4, Number 0806:

A hadith like this has been narrated by al-Hakam except that he said:" Bless Muhammad (may peace be upon him)" and he did not say:" O Allah I

@Book 4, Number 0807:

Abu Humaid as-Sa'idi reported: They (the Companions of the Holy Prophet) said: Apostle of Allah, how should we bless you? He (the Holy Prophet) observed: Say:" O Allah! bless Muhammad, his wives and his offspring as Thou didst bless Ibrahim, and grant favours to Muhammad, and his wives and his offspring as Thou didst grant favours to the family of Ibrahim; Thou art Praiseworthy and Glorious."

@Book 4, Number 0808:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who blesses me once, Allah would bless him ten times.

*2*Chapter 16: THE RECITING OF TASMI' (ALLAH LISTENS TO HIM WHO PRAISES HIM), TABMID (O, OUR LORD, FOR THEE IS THE PRAISE), AND TAMIN (AMIN)

@Book 4, Number 0809:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When the Imam says:" Allah listens to him who praises Him." you should say:" O Allah, our Lord for Thee is the praise." for if what anyone says synchronises with what the angels say, his past sins will be forgiven.

@Book 4, Number 0810:

A hadith like this is narrated by Abd Huraira by another chain of transmitters.

@Book 4, Number 0811:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: SayAmin when the Imam says Amin, for it anyone's utterance of Amin synchronises with that of the angels, he will be forgiven his past sins.

@Book 4, Number 0812:

Abu Huraira said: I heard from the Messenger of Allah (may peace be upon him) the hadith like one transmitted by Malik, but he made no mention of the words of Shibab.

@Book 4, Number 0813:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When anyone amongst you utters Amin in prayer and the angels in the sky also utter Amin, and this (utterance of the one) synchronises with (that of) the other, all his previous sins are pardoned.
@Book 4, Number 0814:
Abu Harare reported: The Messenger of Allah (may peace be upon him) said: When anyone amongst you utters Amin and the angels In the heaven also utter Amin and (the Amin) of the one synchronises with (that of) the other, all his previous sins are pardoned.

@Book 4, Number 0815:
'A hadith like this is transmitted by Ma'mar from Hammam b. Munabbih on the authority of Abu Huraira who reported it from the Apostle of Allah (may peace be upon him).
@Book 4, Number 0816:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When the reciter (Imam) utters:" Not of those on whom (is Thine) wrath and not the erring ones," and (the person) behind him utters Amin and his utterance synchronises with that of the dwellers of heavens, all his previous sins would be pardoned.
*2*Chapter 17: THE MUQTADI (FOLLOWER) SHOULD STRICTLY FOLLOW THE IMAM IN PRAYER
@Book 4, Number 0817:
Anas b. Malik reported: The Apostle of Allah (may peace be upon him) fell down from a horse and his right side was grazed. We went to him to inquire after his health when the time of prayer came. He led us in prayer in a sitting posture and we said prayer behind him sitting, and when he finished the prayer hesaid: The Imam is appointed only to be followed; so when he recites takbir, you should also recite that; when he prostrates, you should also prostrate; when he rises up, you should also rise up, and when he said" God listens to him who praises Him," you should say:" Our Lord, to Thee be the praise," and when he prays sitting, all of you should pray sitting.
@Book 4, Number 0818:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) fell down from a horse and he was grazed and he led the prayer for us sitting, and the rest of the hadith is the same.
@Book 4, Number 0819:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) fell down from a horse and his right side was grazed, and the rest of the hadith is the same with the addition of these words:" When he (the Imam) says prayer standing, you should also do so."
@Book 4, Number 0820:
Anas reported: The Messenger of Allah (may peace be upon him) rode a horse and fell down from it and his right side was grazed, and the rest of the hadith is the same, and (these words) are found in it:" When he (the Imam) says prayer in an erect posture, you should also say it in an erect posture."
@Book 4, Number 0821:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) fell down from his horse and his right side was grazed, and the rest of the hadith is the same. In this hadith there are no additions (of words) as transmitted by Yunus and Malik.
@Book 4, Number 0822:
'A'isha reported: The Messenger of Allah (may peace be upon him) fell ill and some of his Companions came to inquire after his health. The Messenger of Allah (may peace he upon him) said prayer sitting, while (his Companions) said it (behind him) standing. He (the Holy Prophet) directed them by his gesture to sit down, and they sat down (in prayer). After finishing the (prayer) lie (the Holy Prophet) said: The Imam is appointed so that be should be followed, so bow down when lie bows down, and rise rip when he rises up and say (prayer) sitting when he (the Imam) says (it) sitting.
@Book 4, Number 0823:
This hadith is narrated with the same chain of transmitters by Hisham b. 'Urwa.
@Book 4, Number 0824:

Jabir reported: The Messenger of Allah (may peace be upon him) was ill and we said prayer behind him and he was sitting. And Abu Bakr was making audible to the people his takbir. As he paid his attention towards us he saw us standing and (directed us to sit down) with a gesture. So we sat down and said our prayer with his prayer in a sitting posture. After uttering salutation he said: You were at this time about to do an act like that of the Persians and the Romans. They stand before their kings while they sit, so don't do that; follow your Imams. If they say prayer standing, you should also do so, and if they say prayer sitting, you should also say prayer sitting.
@Book 4, Number 0825:
Jabir said: The Messenger of Allah (may peace be upon him) led the prayer and Abu Bakr was behind him. When the Messenger of Allah (may peace be upon him) recited the takbir, Abu Bakr also recited (it) in order to make it audible to us. And the rest of the hadith is like one transmitted by Laith.
@Book 4, Number 0826:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: The Imam is appointed, so that he should be followed, so don't be at variance with him. Recite takbir when he recites it; bow down when he bows down and when he says:" Allah listens to him who praises Him," say:" O Allah, our Lord, to Thee be the Praise." And when he (the Imam) prostrates, you should also prostrate, and when he says prayer sitting, you should all observe prayer sitting.
@Book 4, Number 0827:
A hadith like this has been transmitted by Hammam b. Munabbih from the Apostle of Allah (may peace be upon him) on the authority of Abu Huraira.
@Book 4, Number 0828:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) while teaching us (the principles of faith), said: Do not try to go ahead of the Imam, recite takbir when he recites it. and when he says:" Nor of those who err," you should say Amin, bow down when lie bows down, and when he says:" Allah listens to him who praises Him," say:" O Allah, our Lord, to Thee be the praise".
@Book 4, Number 0829:
Abu Huraira reported from the Apostle of Allah (may peace be upon him) (a hadith) like it, except the words:" Nor of those who err, say Amin" and added:" And don't rise up ahead of him."
@Book 4, Number 0830:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Verily the Imam is a shield, say prayer sitting when he says prayer sitting. And when he says:" Allah listens to him who praises Him," say:" O Allah, our Lord, to Thee be the praise." and when the utterance of the people of the earth synchronises with that of the beings of heaven (angels), all the previous sins would be pardoned.
@Book 4, Number 0831:
Abu Huraira reported Allah's Messenger (may peace be upon him) saying: The Imamis appointed to be followed. So recite takbir when he recites it, and bow down when he bows down and when he utters:" Allah listens to him who praises Him," say" O Allah, our Lordfor Thee be the praise." And when he prays, standing, you should pray standing. And when he prays sitting, all of you should pray sitting.
*2*Chapter 18: THE IMAM IS AUTHORISED TO APPOINT ONE AS HIS DEPUTY WHEN THERE IS A VALID REASON FOR IT (FOR EXAMPLE, ILLNESS OR JOURNEY OR ANY OTHER), AND IF AN IMAM LEADS THE PRAYER SITTING AS HE CANNOT DO SO STANDING, HIS FOLLOWERS SHOULD SAY PRAYER STANDING PROVIDED THEY ARE ABLE TO DO IT AND THERE IS AN ABROGATION OF SAYING PRAYER SITTING BEHIND A SITTING IMAM
@Book 4, Number 0832:
Ubaidullah b. Abdullah reported: I visited 'A'isha and asked her to tell about the illness of the Messenger of Allah (may peace be upon him). She agreed and said: The Apostle (may peace be upon him) was seriously ill and he asked whether the people had prayed. We said: No, they are waiting for you, Messenger of Allah. He (the Holy Prophet) said: Put some water in the tub for me. We did accordingly and he (the Holy Prophet) took a bath;and, when he was about to move with difficulty, he

fainted. When he came round, he again said: Have the people said prayer? We said: No, they are waiting for you, Messenger of Allah. He (the Holy Prophet) again said: Put some water for me in the tub. We did accordingly and he took a bag, but when he was about to move with difficultyhe fainted. When he came round, he asked whether the people had prayed. We said: No, they are waiting for you, Messenger of Allah. He said: Put some water for me in the tub. We did accordingly and he took a bath and he was about to move with difficulty when he fainted. When he came roundhe said: Have the people saidprayer? We said: No, they are waiting for you, Messenger of Allah. She ('A'isha) said: The people were staying in the mosque and waiting for the Messenger of Allah (may peace be upon him) to lead the last (night) prayer. She ('A'isha) said: The Messenger of Allah (may peace be upon him) sent (instructions) to Abu Bakr to lead the people in prayer. When the messenger came, he told him (Abd Bakr): The Messenger of Allah (may peace be upon him) has ordered you to lead the people in prayer. Abu Bakr who was a man of very tenderly feelings asked Umar to lead the prayer. 'Umar said: You are more entitled to that. Abu Bakr led the prayers during those days. Afterwards the Messenger of Allah (may peace be upon him) felt some relief and he went out supported by two men, one of them was al-'Abbas, to the noon prayer. Abu Bakr was leading the people in prayer. When Abu Bakr saw him. he began to withdraw, but the Apostle of Allah (may peace be upon him) told him not to withdraw. He told his two (companions) to seat him down beside him (Abu Bakr). They seated him by the side of Abu Bakr. Abu Bakr said the prayer standing while following the prayer of the Apostle (way peace be upon him) and the people Bald prayer (standing) while following the prayer of Abu Bakr. The Apostle (may peace be upon him) was seated. Ubaidullah said: I visited 'Abdullah b. 'Abbas, and said: Should I submit to you what 'A'isha had told about the illness of the Apostle (may peace be upon him)? He said: Go ahead. I submitted to him what had been transmitted by her ('A'isha). He objected to none of it, only asking whether she had named to him the man who accompanied al-'Abbas. I said: No. He said: It was 'Ali.
@Book 4, Number 0833:
'A'isha reported: It was in the house ofMaimuna that the Messenger of Allah (may peace be upon him) first fell ill. He asked permission from his wives to stay in her ('A'isha's) house during his illness. They granted him permission. She ('A'isha) narrated: He (the Holy Prophet) went out (for prayer) with his hand over al-Fadl b. 'Abbas and on the other hand there was another person and (due to weakness) his feet dragged on the earth. 'Ubaidullah said: I narrated this hadith to the son of 'Abbas ('Abdullah b. 'Abbas) and he said: Do you know who the man was whose name 'A'isha did not mention? It was 'Ali.
@Book 4, Number 0834:
'A'isha, the wife of the Apostle (may peace be upon him), said: When the Messenger of Allah (may peace be upon him) fell ill and his illness became serious, he asked permission from his wives to stay in my house during his illness. They gave him permission to do so. He stepped out (of'A'isha's apartment for prayer) supported by two persons. (He was so much weak) that his feet dragged on the ground and he was being supported by 'Abbas b. 'Abd al-Muttalib and another person. 'Ubaidullah said: I informed 'Abdullah (b. 'Abbas) about that which 'A'isha had said. 'Abdullah b. 'Abbas said: Do you know the man whose name 'A'isha did not mention? He said: No. Ibn 'Abbas said: It was 'Ali.
@Book 4, Number 0835:
'A'isha, the wife of the Apostle of Allah (may peace be upon him), said: I tried to dissuade the Messenger of Allah (may peace be upon him) from it (i. e. from appointing Abu Bakr as the Imam.) and my insistence upon it was not due to the fact that I entertained any apprehension in my mind that the people would not love the man who would occupy his (Prophet's) place (i. e. who would be appointed as his caliph) and I feared that the people would be superstitious about one who would occupy his place. I, therefore, desired that the Messenger of Allah (may peace be upon him) should leave Abu Bakr aside in this matter.
@Book 4, Number 0836:
'A'isha reported: When the Messenger of Allah (may peace be upon him) came to my house, he said: Ask Abu Bakr to lead people in prayer. 'A'isha narrated: I said, Messenger of Allah, Abu Bakr is a man of tenderly feelings; as he recites the Qur'an, he cannot help shedding tears: so better command anyone else to lead the prayer. By Allah, there is nothing disturbing in it for me but the idea that the

people may not takeevil omen with regard to one who is the first to occupy the place of the Messenger of Allah (may peace be upon him). I tried to dissuade him (the Holy Prophet) twice or thrice (from appointing my father as an Imam in prayer), but he ordered Abu Bakr to lead the people in prayer and said: You women are like those (who had) surrounded Yusuf.
@Book 4, Number 0837:
'A'isha reported: When the Messenger of Allah (may peace be upon him) was confined to bed, Bilal came to him to summon him to prayer. He (the Holy Prophet) said: Ask Abu Bakr to lead the people in prayer. She ('A'isha) reported: I said: Messenger of Allah, Abu! Bakr is a tenderhearted man, go when]be would stand at your place (he would be so overwhelmed by feelings) that he would not be able to make the people hear anything (his recitation would not be audible to the followers in prayer). You should better order Umar (to lead the prayer). He (the Holy Prophet) said: Ask Abu Bakr to lead people in- prayer. She ('A'isha) said: I asked Hafsa to (convey) my impression to him (the Holy Prophet) that Abu Bakr was a tenderhearted man, so when he would stand at his place, he would not be able to make the people bear anything. He better order Umar. Hafsa conveyed this (message of Hadrat 'A'isha) to him (the Holy Prophet). The Messenger of Allah (may peace be upon him) said: (You are behaving) as if you are the females who had gathered around Yusuf. Order Abd Bakr to lead the people in prayer. She ('A'isha) reported: So Abu Bakr was ordered to lead the people in prayer. As the prayer began, the Messenger of Allah (may peace he upon him) felt some relief; he got up and moved supported by two persons and his feet dragged on earth (due to excessive weakness). 'A'isha reported: As he (the Holy Prophet) entered the mosque. Abu Bakr perceived his (arrival). He was about to with. draw, but the Messenger of Allah (may peace be upon him) by the gesture (of This hand) told him to keep standing at his place. The Messenger of Allah (may peace be upon him) came and seated himself on the left side of Abu Bakr. She ('A'isha) reported: The Messenger of Allah (may peace be upon him) was leading people in prayer sitting. Abu Bakr was following the prayer of the Apostle (may peace be upon him) in a standing posture and the people were following the prayer of Abu Bakr.
@Book 4, Number 0838:
A'mash reported: When the Messenger of Allah (may peace be upon him) suffered from illness of which he died, and in the hadith transmitted by Ibn Mus-hir, the words are: The Messenger of Allah (may peace be upon him) was brought till he was seated by his (Abu Bakr's) side and the Apostle (may peace be upon him) led the people in prayer and Abu Bakr was making takbir audible to them, and in the hadith transmitted by 'Isa the (words are):" The Messenger of Allah (may peace be upon him) sat and led the people in prayer and Abu Bakr was by his side and he was making (takbir) audible to the people."
@Book 4, Number 0839:
'A'isha reported: The Messenger of Allah (may peace be upon him) ordered Abu Bakr that he should lead people in prayer during his illness, and he led them In prayer. 'Urwa said: The Messenger of Allah (may peace be upon him) felt relief and went (to the mosque) and Abd Bakr was leading the people in prayer. When Abel Bakr saw him he began to withdraw, but the Messenger of Allah (may peace be upon him) signed him to remain where he was. The Messenger of Allah (may peace be upon him) sat opposite to Abu Bakr by his side. Abu Bakr said prayer following the prayer of the Messenger of Allah (may peace be upon him), and the people said prayer following the prayer of Abu Bakr.
@Book 4, Number 0840:
Anas b. Malik reported, Abu Bakr led them in prayer due to the illness of the Messenger of Allah (may peace be upon him) of which be died. It was a Monday and they stood in rows for prayer. The Messenger of Allah (may peace be upon him) drew aside the curtain of ('A'isha's) apartment and looked at us while he was standing, and his (Prophet's) face was (as bright) as the paper of the Holy Book. The Messenger of Allah (may peace be upon him) felt happy and smiled. And we were confounded with joy while in prayer due to the arrival (among our midst) of the Messenger of Allah (may peace be upon him), Abu Bakr stepped back upon his heels to say prayer in a row perceiving that the Messenger of Allah (may peace be upon him) had come out for prayer. The Messenger of

Allah (may peace be upon him) with the help of his hand signed to them to complete their prayer. The Messenger of Allah (may peace be upon him) went back (to his apartment) and drew the curtain. He (the narrator) said: The Messenger of Allah (may peace be upon him) breathed his last on that very day.
@Book 4, Number 0841:
Anas reported: The last glance that I have had of the Messenger of Allah (may peace be upon him) (before his death) was that when he on Monday drew the curtain aside. The hadith transmitted by Salih is perfect and complete.
@Book 4, Number 0842:
This hadith is narrated on the authority of Anas b. Malik by another chain of transmitters.
@Book 4, Number 0843:
Anas reported: The Apostle of Allah (may peace be upon him) did not come to us for three days. When the prayer was about to start. Abu Bakr stepped forward (to lead the prayer), and the Apostle of Allah (may peace be upon him) lifted the curtain. When the face of the Apostle of Allah (may peace be upon him) became visible to us, we (found) that no sight was more endearing to us than the face of the Apostle of Allah (may peace be upon him) as it appeared to us. The Apostle of Allah (may peace be upon him) with the gesture of his hand directed Abu Bakr to step forward (and lead the prayer). The Apostle of Allah (may peace be upon him) then drew the curtain, and we could not see him till he died.
@Book 4, Number 0844:
Abu Musa reported: When the Messenger of Allah (may peace be upon him) became ill and illness became serious he ordered Abu Bakr to lead the people in prayer. Upon this 'A'isha said: Messenger of Allah, Abd Bakr is a man of tenderly feelings: when he would stand in your place (he would be so much overwhelmed -by grief that) he would not be able to lead the people in prayer. He (the Holy Prophet) said: You order Abu Bakr to lead the people in prayer, and added: You are like the female companions of Yusuf. So Abu Bakr led the prayer (during this period of illness) in the life of the Messenger of Allah (may peace be upon him).
*2*Chapter 19: IF THE IMAM ARRIVES LATE AND THERE IS NO DANGER OF AN UNPLEASANT HAPPENING, ANOTHER IMAM CAN BE APPOINTED TO LEAD THE PRAYER
@Book 4, Number 0845:
Sahl b. Sa'd al-Sa'idi reported: The Messenger of Allah (may peace be upon him) went to the tribe of Bani Amr b. Auf in order to bring reconciliation amongst (its members), and It was a time of prayer. The Mu'adhdhin came to Abu Bakr and said: Would you lead the prayer in case I recite takbir (tahrima, with which the prayer begins)? He (Abu Bakr) said: Yes. He (the narrator) said: He (Abu Bakr) started (leading) the prayer. The people were engaged in observing prayer when the Messenger of Allah (may peace be upon him) happened to come there and made his way (through the people) till he stood in a row. The people began to clap (their hands), but Abu Bakr paid no heed (to it) in prayer. When the people clapped more vigorously, he (Abu Bakr) then paid heed and saw the Messenger of Allah (may peace be upon him) there. (He was about to withdraw when) the Messenger of Allah (may peace be upon him) signed to him to keep standing at his place. Abu Bakr lifted his hands and praised Allah for what the Messenger of Allah (may peace be upon him) had commanded him and then Abu Bakr withdrew himself till he stood in the midst of the row and the Messenger of Allah (may peace be upon him) stepped forward and led the prayer. When (the prayer) was over, he (the Holy Prophet) said: 0 Abu Bakr, what prevented you from standing (at that place) as I ordered you to do? Abu Bakr said: It does not become the son of Abu Quhafa to lead prayer before the Messenger of Allah (may peace be upon him). The Messenger of Allah (may peace be upon him) said (to the people) around him: What is it that I saw you clapping so vigorously? (Behold) when anything happens in prayer, say: Subha Allah, for when you would utter it, it would attract the attention, while clapping of hands is meant for women.
@Book 4, Number 0846:

This hadith is transmitted by Sahl b. Sa'd in the same way as narrated by Malik, with the exception of these words:" Abu Bakr lifted his hands and praised Allah and retraced his (steps) till he stood in a row."
@Book 4, Number 0847:
Sahl b. Sa'd al-Sa'idi reported: The Apostle of Allah (may peace be upon him) went to Bani Amr b. 'Auf in order to bring about reconciliation amongst them. The rest of the hadith is the same but with (the addition of these words):" The Messenger of Allah (may peace be upon him) came and made his way through the rows till he came to the first row and Abu Bakr retraced his steps."
@Book 4, Number 0848:
Mughira b. Shu'ba reported that he participated In the expedition of Tabuk along with the Messenger of Allah (may peace be upon him). The Messenger of Allah (may peace be upon him) went out to answer the call of nature before the morning prayer. and I carried along with him a jar (full of water). When the Messenger of Allah (may peace be upon him) came back to me (after relieving himself). I began to pour water upon his hands out of the jar and he washed his hands three times, then washed his face three times. He then tried to tuck up the sleeves of his cloak upon his forearms but since the sleeves were tight he inserted his hands in the cloak and then brought out his forearms up to the elbow below the cloak, and then wiped over his shoes and then moved on. Mughira said: I also moved along with him till he came to the people and (he found) that they had been saying their prayer under the Imamah of 'Abd al-Rahman b. 'Auf. The Messenger of Allah (may peace be upon him) could get one rak ah out of two and said (this) last rak'ah along with the people. When Abd al-Rahman b. 'Auf pronounced the salutation, the Messenger of Allah (may peace be upon him) got up to complete the prayer. This made the Muslims terrified and most of them began to recite the glory of the Lord. When the Apostle of Allah (may peace be upon him) finished his prayer, he turned towards them and then said: You did well, or said with a sense of joy: You did the right thing that you said prayer at the appointed hour.
@Book 4, Number 0849:
This hadith is narrated by Hamza b. Mughira by another chain of trans- mitters (but with the addition of these words): I made up my mind to hold Abd al-Rahman b. 'Auf back, but the Messenger of Allah (may peace be upon him) said: Leave him."
*2*Chapter 20: IF SOMETHING HAPPENS IN PRAYER, MEN SHOULD GLORIFY ALLAH AND WOMEN SHOULD CLAP HANDS
@Book 4, Number 0850:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Glorification of Allah is for men and clapping of hands is meant for women (if something happens in prayer). Harmala added in his narration that Ibn Shihab told him: I saw some of the scholars glorifying Allah and making a gesture.
@Book 4, Number 0851:
This hadith is narrated on the authority of Abu Huraira by another chain of transmitters.
@Book 4, Number 0852:
This hadith is transmitted by Muhammad b. Rafi', Abu'I-Razzaq. Ma'mar, Hammam on the authority of Abu Huraira with the addition of (the word)" prayer".
*2*Chapter 21: COMMAND TO OBSERVE PRAYER WELL, PERFECTING IT, AND DEVOTION IN IT
@Book 4, Number 0853:
Abu Huraira reported: one day the Messenger of Allah (may peace be upon him) led the prayer. Then turning (towards his Companions) he said: 0 you, the man, why don't you say your prayer well? Does the observer of prayer not see how he is performing the prayer for he performs it for himself? By Allah, I see behind me as I see In front of me.
@Book 4, Number 0854:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Do you find me seeing towards the Qibla only? By Allah, your bowing and your prostrating are not hidden from my view. Verily I see them behind my back.

@Book 4, Number 0855:
Anas b. Malik reported. The Messenger of Allah (may peace be upon him) said: Perform bowing and prostration well. By Allah. I see you even if you are behind me, or he said'. (1 see you) behind my back when you bow or prostrate.
@Book 4, Number 0856:
Anas reported: The Apostle of Allah (may peace be upon him) said: Complete the bowing and prostration well. By Allah, 1 see you behind my back as to how you bow and prostrate or when you bow and prostrate.
*2*Chapter 22: IT IS FORBIDDEN TO BOW AND PROSTRATE AHEAD OF THE IMAM
@Book 4, Number 0857:
Anas reported: The Messenger of Allah (may peace be upon him) one day led us in the prayer. and when he completed the Prayer he turned his face towards us and said: 0 People, I am your Imam, so do not precede me in bowing and prostration and in standing and turning (faces, i. e. In pronouncing salutation), for I see you in front of me and behind me, and then said: By Him in Whose hand Is the life of Muhammad, if you could see what I see, you would have laughed little and wept much more. They said: What did you see, Messenger of Allah? He replied: (I saw) Paradise and Hell.
@Book 4, Number 0858:
This hadith is narrated by Anas with another chain of transmitters, and in the hadith transmitted by Jarir there is no mention of" turning (faces)".
@Book 4, Number 0859:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Does the man who lifts his head ahead of the Imam (from prostration) not fear that Allah may change his head into the head of an ass?
@Book 4, Number 0860:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Does the man who lifts his head before the Imam not fear that Allah may change his face into that of an ass?
@Book 4, Number 0861:
This hadith has been narrated by Abu Huraira by another chain of transmitters except for the words narrated by Rabi' b. Muslim:" Allah may make his face like the face of an ass."
*2*Chapter 23: IT IS FORBIDDEN TO LIFT ONE'S EYES TOWARDS THE SKY IN PRAYER
@Book 4, Number 0862:
Jabir b. Samura reported: The Messenger of Allah (may peace be upon him) said: The people who lift their eyes towards the sky in Prayer should avoid it or they would lose their eyesight.
@Book 4, Number 0863:
Abu Huraira reported: People should avoid lifting their eyes towards the sky while supplicating in prayer, otherwise their eyes would be snatched away.
*2*Chapter 24: THE COMMAND TO OBSERVE PRAYER WITH TRANQUILLITY AND CALMNESS AND PROHIBITION OF MAKING GESTURES WITH HANDS AND LIFTING THEMWHILE PRONOUNCING SALUTATION, ANDTHE COMPLETING OF FIRST ROWSAND JOINING TOGETHER WELL IN THEM
@Book 4, Number 0864:
Jabir b. Samura reported: The Messenger of Allah (may peace be upon him) came to us and said: How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer. He (the narrator) said: He then again came to us and saw us (sitting) in circles; he said: How is it that I see you in separate groups? He (the narrator) said: He again came to us and said: Why don't you draw yourselves up in rows as angels do in the presence of their Lord? We said: Messenger of Allah, bow do the angels draw themselves up in rows in the presence of their Lord? He (the Holy Prophet) said: They make the first rows complete and keep close together in the row.
@Book 4, Number 0865:
This hadith has been narrated by A'mash with the same chain of transmitters.
@Book 4, Number 0866:

Jabir b. Samura reported: When we said prayer with the Messenger of Allah (may peace be upon him), we pronounced: Peace be upon you and Mercy of Allah, peace be upon you and Mercy of Allah, and made gesture with the hand on both the sides. Upon this the Messenger of Allah (may peace be upon him said: What do you point out with your hands as if they are the tails of headstrong horses? This is enough for you that one should place one's hand on one's thigh and then pronounce salutation upon one's brother on the right side and then on the left.
@Book 4, Number 0867:
Jabir b. Samura reported: We said our prayer with the Messenger of Allah (may peace be upon him) and, while pronouncing salutations, we made gestures with our hands (indicating)" Peace be upon you, peace be upon you." The Messenger of Allah (may peace be upon him) looked towards us and said: Why is it that you make gestures with your hands like the tails of headstrong horses? When any one of you pro- nounces salutation (in prayer) he should only turn his face towards his companion and should not make a gesture with his hand.
*2*Chapter 25: STRAIGHTENING OF ROWS AND THE EXCELLENCE OF THE FIRST ROW AND THEN OF THE SUBSEQUENT ROWS AND COMPETING AND VYING WITH ONE ANOTHER FOR THE FIRST ROW AND PRIORITY OF THE MEN OF VIRTUES AND THEIR NEARNESS TO THE IMAM
@Book 4, Number 0868:
Abu Mas'ud reported: The Messenger of Allah (may peace he upon him) used to touch our shoulders in prayer and say: Keep straight, don't be irregular, for there would be dissension in your hearts. Let those of you who are sedate and prudent be near me, then those who are next to them, then those who are next to them. Abu Mas'ud said: Now-a-days there is much dissension amongst you.
@Book 4, Number 0869:
This hadith is narrated by Ibn Uyaina with the same chain of transmitters.
@Book 4, Number 0870:
Abdullah b. Mas'ud reported: The Messenger of Allah (may peace be upon him) said: Let those who are sedate and prudent be near me, then those who are next to them (saying it tliree tinies), and beware of the tumult of the markets.
@Book 4, Number 0871:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Straighten your rows. for the straightening of a row is a part of the perfection of prayer.
@Book 4, Number 0872:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Complete the rows, for I can see you behind my back.
@Book 4, Number 0873:
Hammam b. Munabbih reported: This is what was transmitted to us by Abu Huraira from the Messenger of Allah (may peace be upon him) and, while making a mention of a few ahadith, said: (The Messengerof Allah directed us thus): Establish rows in prayer, for the making of a row (straight) is one of the merits of prayer.
@Book 4, Number 0874:
Nu'man b. Bashir reported: I heard the Messenger of Allah (may peace be upon him) say: Straighten your rows, or Allah would create dissension amongst you.
@Book 4, Number 0875:
Nu'man b. Bashir reported: The Messenger of Allah (may peace-be upon him) used to straighten our rows as it lie were straightening an arrow with their help until be saw that we had learnt it from him. One day he came out, stood up (for prayer) and was about to say: Allah is the Greatest, when he saw a man, whose chest was bulging out from the row, so he said: Servants of Allah, you hint straighten your rows or Allah would create dissension amongst you.
@Book 4, Number 0876:
Abu 'Awana reported this hadith with the same chain of transmitters.
@Book 4, Number 0877:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: If the people were to know what excellence is there in the Adhan and in the first row, and they could not (get these opportunities) except by drawing lots, they would have definitely done that. And if they were to know what excellence lies in joining the prayer in the first takbir (prayer), they would have vied with one another. And if they were to know what excellence lies in the night prayer and morning prayer, they would have definitely come even if crawling (on their knees).
@Book 4, Number 0878:
Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) saw (a tendency) among his Companions to go to the back, so he said to them: Come forward and follow my lead, and let those who come after you follow your lead. People will continue to keep back till Allah will put them at the back.
@Book 4, Number 0879:
Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) saw people at the end of the mosque, and then the (above-mentioned hadith) was narrated.
@Book 4, Number 0880:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: If you were to know, or if they were to know, what (excellence) lies in the first rows, there would have been drawing of lots (for filling them) ; and Ibn Harb said: For (occupying) the first row there would have been drawing of lots.
@Book 4, Number 0881:
Abu Huraira said: The best rows for men are the first rows, and the worst ones the last ones, and the best rows for women are the last ones and the worst ones for them are the first ones.
@Book 4, Number 0882:
This hadith is narrated by Suhail with the same chain of transmitters.
*2*Chapter 26: THE PRAYING WOMEN HAVE BEEN COMMANDED NOT TO PRECEDE MEN IN LIFTING THEIR HEADS FROM PROSTRATION
@Book 4, Number 0833:
Sahl b. Sa'd reported: I saw men having tied (the ends) of their lower garments around their necks, like children, due to shortage of cloth and offering their prayers behind the Apostle of Allah (may peace be upon him). One of the proclaimers said: O womenfolk, do not lift your heads till men raise (them).
*2*Chapter 27: WOMEN COMING OUT (FROM THEIR HOUSES) FOR GOING TO THE MOSQUE WHEN THERE IS NO APPREHENSION OF WICKEDNESS, BUT THEY SHOULD NOT COME OUT SCENTED
@Book 4, Number 0884:
Salim narrated it from his father ('Abdullah b. Umar) that the Messenger of Allah (may peace be upon him) said: When women ask permission for going to the mosque, do not prevent them.
@Book 4, Number 0885:
Abdullah b. Umar reported: I heard Allah's Messenger (may peace be upon him) say: Don't prevent your women from going to the mosque when they seek your permission. Bilal b. 'Abdullah said: By Allah, we shall certainly prevent them. On this'Abdullah b. Umar turned towards him and reprimanded him to harshly as I had never heard him do before. He ('Abdullah b. Umar) said: I am narrating to you that which comes from the Messenger of Allah (may peace be upon him) and you (have the audicity) to say: By Allah, we shall certainly prevent them.
@Book 4, Number 0886:
Ibn 'Umar reported: 'The Messenger of Allah (may peace be upon him) said: Do not prevent the maid-servants of Allah from going to the mosque.
@Book 4, Number 0887:
lbn Umar reported: I heard the Messeinger of Allah (may peace be upon him) say: When your women seek your permission for going to the mosque, you grant them (permission).
@Book 4, Number 0888:

Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) said: Do not prevent women from going to the mosque at night. A boy said to 'Abdullah b. Umar: We would never let them go out, that they may not be caught in evil. He (the narrator) said: Ibn Umar reprimanded him and said.. I am saying that the Messenger of Allah (may peace be upon him) said this, but you say: We would not allow!
@Book 4, Number 0889:
A hadith like this has been narrated by A'mash with the same chain of transmitters.
@Book 4, Number 0890:
Ibn 'Umar reported: Grant permission to women for going to the mosque in the night. His son who was called Waqid said: Then they would make mischief. He (the narrator) said: He thumped his (son's) chest and said: I am narrating to you the hadith of the Messenger of Allah (may peace be upon him), and you say: No!
@Book 4, Number 0891:
Ibn Umar reported: The Messenger of Allah (may peace be upon him) said: Do not deprive women of their share of the mosques, when they seek permission from you. Bilal said: By Allah, we would certainly prevent them. 'Abdullah said: I say that the Messenger of Allah (may peace be upon him) said it and you say: We would certainly prevent them!
@Book 4, Number 0892:
Zainab Thaqafiya reported: The Messenger of Allah (may peace be upon him) said: When any one of you (women) participates in the 'Isha' prayer, she should not perfume herself that night.
@Book 4, Number 0893:
Zainab, the wife of Abdullah (b. 'Umar), reported: The Messenger of Allah (may peace be upon him) said to us: When any one of you comes to the mosque, she should not apply perfume.
@Book 4, Number 0894:
Abu Huraira said: The Messenger of Allah (may peace be upon him) said: Whoever (woman) fumigates herself with perfume should not join us in the 'Isha' prayer.
@Book 4, Number 0895:
'Amra, daughter of Abd al-Rahmin, reported: I heard 'A'isha, the wife of the Apostle of Allah (may peace be upon him). say: If the Messenger of Allah (may peace be upon him) had seen what new things the women have introduced (in their way of life) he would have definitely prevented them from going to the mosque, as the women of BaniIsra'il were prevented.
@Book 4, Number 0896:
This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters.
*2*Chapter 28: MODERATION BETWEEN LOUD AND LOW RECITATION IN JAHRI PRAYER, WHEN THERE IS A FEAR OF TURMOIL IN RECITING LOUDLY
@Book 4, Number 0897:
Ibn 'Abbas reported: The word of (Allah) Great and Glorious: 'And utter not thy prayer loudly, nor be low in it" (xvii. 110) was revealed as the Messenger of Allah (may peace beupon him) was hiding himself in Mecca. When he led his Companions in prayer he raised his voice (while reciting the) Qur'an. And when the polytheists heard that, they reviled the Qur'an and Him Who revealed it and him who brought it. Upon this Allah, the Exalted, said to His Apostle (may peace be upon him): Utter not thy prayer so loudly that the polytheists may hear thy recitation and (recite it) not so low that it may be inaudible to your Companions. Make them hear the Qur'an, but do not recite it loudly and seek a (middle) way between these. Recite between loud and low tone.
@Book 4, Number 0898:
'A'isha reported that so far as these words of (Allah) Glorious and High are concerned:" And utter not thy prayer loudly, not be low in it" (xvii. 110) relate to supplication (du'a').
@Book 4, Number 0899:
A hadith like this has been narrated by Hisham with the same chain of transmitters.
*2*Chapter 29: LISTENING TO THE RECITATION OF THE QUR'AN
@Book 4, Number 0900:

Ibn 'Abbas reported with regard to the words of Allah, Great and Glorious:" Move not thy tongue therewith" (Ixxv. 16) that when Gabriel brought revelation to him (the Holy Prophet) he moved his tongue and lips (with a view to committing it to memory instantly). This was something hard for him and it was visible (from his face). Then Allah, the Exalted. revealed this a" Move not thy tongue therewith to make haste (in memorising it). Surely on us rests the collecting of it and the reciting of it" (ixxv. 16), i. e. Verily it rests with Us that We would preserve it in your heart and (enable you) to recite it You would recite it when We would recite it and so follow its recitation, and He (Allah) said:" We revealed it, so listen to it attentively. Verily its exposition rests with Us. i. e. We would make it deliver by your tongue." So when Gabriel came to him (to the Holy Prophet), he kept silence, and when he went away he recited as Allah had promised him.
@Book 4, Number 0901:
Ibn Abbas reported with regard to the words:" Do not move thy tongue there with to make haste," that the Apostle of Allah (may peace be upon him) felt it hard and he moved his lips. Ibn 'Abbas said to me (Sa'id b. Jubair): I move them just as the Messenger of Allah (may peace be upon him) moved them. Then said Sa'id: I move them just as Ibn 'Abbas moved them, and he moved his lips. Allah, the Exalted, revealed this:" Do not move your tongue therewith to make haste. It is with US that its collection rests and its recital" (al-Qur'an, ixxv. 16). He said: Its preservation in your heart and then your recital. So when We recite it, follow its recital. He said: Listen to it, and be silent and then it rests with Us that you recite it. So when Gabriel came to the Messenger of Allah (may peace be upon him), he listened to him attentively, and when Gabriel went away, the Apostle of Allah (may peace be upon him) recited as he (Gabriel) had recited it.
*2*Chapter 30: RECITATION OF THE QUR'AN LOUDLY IN THE' DAWN PRAYER
@Book 4, Number 0902:
Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) neither recited the Qur'an to the Jinn nor did he see them. The Messenger of Allah (may peace be upon him) went out with some of his Companions with the intention of going to the bazaar of 'Ukaz And there had been (at that time) obstructions between satans and the news from the Heaven, and there were flung flames upon them. So satan went back to their people and they said: What has happened to you? They said: There have been created obstructions between us and the news from the Heaven. And there have been flung upon us flames. They said: It cannot happen but for some (important) event. So traverse the eastern parts of the earth and the western parts and find out why is it that there have been created obstructions between us and the news from the Heaven. So they went forth and traversed the easts of the earth and its wests. Some of them proceeded towards Tihama and that is a nakhl towards the bazaar of 'Ukaz and he (the Holy Prophet) was leading his Companions in the morning prayer. So when they heard the Qur'an. they listened to it attentively and said: It is this which has caused obstruction between us and news from the Heaven. They went back to their people and said: O our people, we have heard a strange Qur'an which directs us to the right path; so we affirm our faith in it and we would never associate anyone with our Lord. And Allah, the Exalted and Glorious, revealed to His Apostle Muhammad (may peace be upon him):" It has been revealed to me that a party of Jinn listened to it" (Qur'an, lxxii. 1).
@Book 4, Number 0903:
Dawud reported from 'Amir who said: I asked 'Alqama if Ibn Mas'ud was present with the Messenger of Allah (may peace be upon him) on the night of the Jinn (the night when the Holy Prophet met them). He (Ibn Mas'uad) said: No, but we were in the company of the Messenger of Allah (may peace be upon him) one night and we missed him. We searched for him in the valleys and the hills and said. He has either been taken away (by jinn) or has been secretly killed. He (the narrator) said. We spent the worst night which people could ever spend. When it was dawn we saw him coming from the side of Hiri'. He (the narrator) reported. We said: Messenger of Allah, we missed you and searched for you, but we could not find you and we spent the worst night which people could ever spend. He (the Holy Prophet) said: There came to me an inviter on behalf of the Jinn and I went along with him and recited to them the Qur'an. He (the narrator) said: He then went along with us and showed us their traces and traces of their embers. They (the Jinn) asked him (the Holy Prophet) about their provision

and he said: Every bone on which the name of Allah is recited is your provision. The time it will fall in your hand it would be covered with flesh, and the dung of (the camels) is fodder for your animals. The Messenger of Allah (may peace be upon him) said: Don't perform istinja with these (things) for these are the food of your brothers (Jinn).
@Book 4, Number 0904:
This hadith has been reported by Dawud with the same chain of transmitters up to the word (s):" The traces of their embers." Sha'bi said: They (the Jinn) asked about their provision, and they were the Jinn of al-jazira, up to the end of the hadith, and the words of Sha'bi have been directly transmitted from the hadith of Abdullah.
@Book 4, Number 0905:
This hadith has been narrated on the authority of 'Abdullah from the Apostle (may peace be upon him) up to the words:" The traces of the embers," but he made no mention of what followed afterward.
@Book 4, Number 0906:
Abdullah (b. Mas'ud) said: I was not with the Messenger of Allah (may peace be upon him) but I wish I were with him.
@Book 4, Number 0907:
Ma'n reported.. I heard it from my father who said: I asked Masruq who informed the Messenger of Allah (may peace be upon him) about the night when they heard the Qur'an. He said: Your father, Ibn Mas'ud, narrated it to me that a tree informed him about that.
*2*Chapter 31: RECITATION IN THE NOON AND AFTERNOON PRAYERS
@Book 4, Number 0908:
Abu Qatada reported: The Messenger of Allah (may peace be upon him) led us in prayer and recited in the first two rak'ahs of the noon and afternoon prayers Surat al-Fitiha and two (other) surahs. And he would sometimes recite loud enough for us the verses. He would prolong the first rak'ah more than the second. And he acted similarly in the morning prayer.
@Book 4, Number 0909:
Abu Qatada reported it on the authority of his father: The Messenger of Allah (may peace be upon him) would recite in the first two rak'ahs of the noon and afternoon prayers the opening chapter of the Book and another surah. He would sometimes recite loud enough to make audible to us the verse and would recite in the last two rak'ahs Surat al-Faitiha (only).
@Book 4, Number 0910:
Abu Sa'id al-Khudri reported: We used to estimate how long Allah's Messenger (may peace be upon him) stood in the noon and afternoon prayers, and we estimated hat he stood in the first two rak'ahs of the noon prayer as long as it takes to recite Alif Lam Mim, Tanzil, i. e. as-Sajda. We estimated that he stood half that time in the last two rak'ahs; that he stood in the first two of the afternoon as long as he did in the last two at noon; and in the last two of the afternoon prayer about half that time.
Abu Bakr in his narration has made no mention of Alif Lam Mim, Tanzil, but said: As long as it takes to recite thirty verses.
@Book 4, Number 0911:
Abu Sa'id al-Khudri reported: The Apostle of Allah (may peace be upon him) used to recite in every rak'ah of the first two rak'ahs of the noon prayer about thirty verses and in the last two about fifteen verses or half (of the first rak'ah) and in every rak'ah of the 'Asr prayer of the first two rak'ahs about fifteen verses and in the last two verses half (of the first ones).
@Book 4, Number 0912:
Jabir b. Samura reported: The people of Kufa complained to Umar b. Khattab about Sa'id and they made a mention of his prayer. 'Umar sent for him. He came to him. He ('Umar) totd him that the people had found fault with his prayer. He said: I lead them in prayer in accorance with the prayer of the Messenger of Allah (may peace be upon him). I make no decrease in it. I make them stand for a longer time in the first two (rak'ahs) and shorten it in the last two. Upon this 'Umar remarked: This is what I deemed of thee, O Abu Ishaq
@Book 4, Number 0913:
This hadith his been narrated by 'Abu al-Malik with the same chain of transmitters.

@Book 4, Number 0914:
Jabir b. Samura reported: 'Umar said to Sa'd: They complain against you in every matter, even in prayer. He (Sa'd) said: I prolong (standing) in the first two (rak'ahs) and shorten it in the last two, and I make no negligence in following the prayer of the Messenger of Allah (may peace be upon him). He ('Umar) remarked: This is what is expected of you, or, that is what I deemed of you.
@Book 4, Number 0915:
This hadith is narrated by Jabir b. Samura but with the addition of these words:" (Sa'd said): These bedouins presume to teach me prayer."
@Book 4, Number 0916:
Abu Sa'id al-Khudri reported: The noon prayer would start and one would go to al-Baqi' and after having relieved himself he would perform ablution and then come, while the Messenger of Allah (may peace be upon him) would be in the first rak'ah, because he would prolong it so much.
@Book 4, Number 0917:
Qaz'a reported: I came to Abu Sa'id al-Khudri and he was surrounded by people. When the people departed from him I said: I am not going to ask you what these people have been asking you. I want to ask you about the prayer of the Messenger of Allah (may peace be upon him). He (Abu Sa'id) said: There is no good for you in this. He (Qaz'a), however, repeated (his demand). He then said: The noon prayer would start and one of us would go to Baqi' and, having relieved himself, would come to his home, then perform ablution and go to the mosque, and (he would find) The Messenger of Allah (may peace be upon him) in the first rak'ah.
*2*Chapter 32: RECITATION IN THE MORNING PRAYER
@Book 4, Number 0918:
Abdullah b. Sa'id reported: The Apostle of Allah (may peace be upon him) led us in the morning prayer in Mecca and began Sarat al-Mu'minin (xxiii) but when he came to the mention of Moses and Aaron (verse. 45) or to the mention of Jesus (verse 50), a cough got the better of him, and he bowed. 'Abdullah b. Sa'ib was present there, and in the hadith narrated by Abd al-Razzaq (the words are): He cut short (the recitation) and bowed.
@Book 4, Number 0919:
'Amr b. Huwairith reported: I heard the Apostle of Allah (may peace be upon him) recite in the morning prayer" Wa'l-lail-i-idhd 'As'asa" (ixxxi. 17).
@Book 4, Number 0920:
Qutba b. Malik reported: I said prayer and the Messenger of Allah (may peace be upon him) led it and he recited" Qaf. (I.). By the Glorious Qur'an," till he recited" and the tall palm trees" (l. 10). I wanted to repeat it but I could not follow its significance.
@Book 4, Number 0921:
Qutba b. Malik reported that he had heard the Messenger of Allah (may peace be upon him) reciting in the morning prayer this:" And the tall palm trees having flower spikes piled one above another" (l. 10).
@Book 4, Number 0922:
Ziyad b. 'Ilaqa reported it on the authority of his uncle that he said the morning prayer with the Apostle of Allah (may peace be upon him) and he recited in the first rak'ah:" And the tall palm trees having flower spikes piled one above another (l. 10) or perhaps Sarah Qaf.
@Book 4, Number 0923:
Jabir b. Samura reported: The Apostle of Allah (may peace be upon him) used to recite in the morning prayer" Qaf. By the Glorious Quran." and his prayer afterward shortened.
@Book 4, Number 0924:
Simak asked Jabir b. Samura about the prayer of the Apostle (may peace be upon him). He said: He (the Holy Prophet) shortened the prayer and he did not pray like these people then, and he informed me that the Messenger of Allah (may peace be upon him) used to recite" Qaf. By the (Glorious) Qur'an," and a passage of similar length.
@Book 4, Number 0925:

Jabir b. Samura reported: The Apostle of Allah (may peace be upon him) used to recite in the noon prayer:" By the night when it envelopes" (xcii.), and in the afternoon like this, but he prolonged the morning prayer as compared to that (noon and afternoon prayers).
@Book 4, Number 0926:
Jabir b. Samura reported: The Apostle of Allah (may peace be upon him) used to recite in the noon prayer:" Glorify the name of thy Most High Lord in the morning prayer longer than this" (lxxxvii.)
@Book 4, Number 0927:
Abu Barza reported: The Messenger of Allah (may peace be upon him) used to recite in the morning prayer from sixty to one hundred verses.
@Book 4, Number 0928:
Abu Barza Aslami reported: The Messenger of Allah (may peace be upon him) used to recite from sixty to one hundred verses in the morning prayer.
@Book 4, Number 0929:
Ibn Abbas reported: Umm al-Fadl daughter of al-Harith heard him reciting:" By those sent forth to spread goodness" (lxxvii.). (Upon this) she remarked: O my son, you reminded me by the recitation of this surah (the fact) that it was the last surah that I heard from the Messenger of Allah (may peace be upon him) and he recited it in the evening prayer.
@Book 4, Number 0930:
This hadith has been narrated by Zuhri with the same chain of transmitters but with this addition:" And he did not lead the player after this till his death."
@Book 4, Number 0931:
Jubair b. Mut'im reported: I heard the Messenger of Allah (may peace be upon him) reciting Surat al-Tur (Mountain) (lii) in the evening prayer.
@Book 4, Number 0932:
This hadith has been narrated by Zuhri with the same chain of transmitters.
*2*Chapter 33: RECITATION IN THE NIGHT PRAYER
@Book 4, Number 0933:
'Adi reported: I heard al-Bara' narrating it from the Apostle of Allah (may peace be upon him) that while in a journey he said the night prayer and recited in one of the two rak'ahs:" By the Fig and the Olive" (Su'rah xcv.).
@Book 4, Number 0934:
Al-Bara' b. 'Azib reported that he said prayer with the Messenger of Allah (may peace be upon him) and he recited:" By the Fig and the Olive."
@Book 4, Number 0935:
Al-Bara' b. 'Azib reported: I heard the Apostle of Allah (may peace be upon him) reciting in the night prayer:" By the Fig and the Olive," and I have never heard anyone with a sweeter voice than he.
@Book 4, Number 0936:
Jabir reported that Mu'adh b. jabal used to pray with the Apostle (may peace be upon him), then came and led his people in prayer. One night he said the night prayer with the Apostle of Allah (may peace be upon him). He then came to his people and led them in prayer beginning with Surat al-Baqara. A man turned aside, pronounced the taslim (salutation for concluding the prayer), then prayed alone and departed. The people said to him: Have you become a hypocrite, so and so? He said: I swear by Allah that I have not, but I will certainly go to Allah's Messenger (may peace be upon him) and will inform (him) about this. He then came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, we look after camels used for watering and work by day. Mu'idh said the night prayer with you. He then came and began with Surat al-Baqara. Allah's Messenger (may peace be upon him) then turned to Mu'adh and said: Are you there to (put the people) to trial? Recite such and recite such (and such a surah). It is transmitted on the authority of Jabir, as told by Sufyan, that he (the Holy Prophet) had said:" By the Sun and its morning brightness" (Sarah xci.)," By brightness" (Surah xciii)" By the night when it spreads" (Surah xcii.), and" Glorify the name of thy most high Lord" (Surah lxxxii.).
@Book 4, Number 0937:

Jabir reported: 'Mu'adh b jabal al-Ansari led his companions in the night prayer and prolonged it for them. A person amongst us said prayer (after having separated himself from the congregation). Mu'adh was informed of this, and he remarked that he wasa hypocrite. When it (the remark) was conveyed to the man, he went to the Messenger of Allah (may peace be upon him) and informed him of what Mu'adh had said. Upon this the Apostle of Allah (may peace be upon him) said to him: Mu'adh, do you want to become a person putting (people) to trial? When you lead people in prayer, recite:" By the Sun and its morning brightness" (Surah xci.)," Glorify the name of thy most high Lord" (Surah lxxxvi.) and" Read in the name of Lord" (Surah xcvi.), and" By the night when it spreads" (Surah xcii.).
@Book 4, Number 0938:
Jabir b. 'Abdullah reported: Mu'adh b. Jabal said the night prayer with the Messenger of Allah (may peace be upon him) and then returned to his people and then led them in this prayer.
@Book 4, Number 0939:
Jabir b. Abdullah reported: Mu'adh said the night prayer with the Messenger of Allah (may peace be upon him). He then came to the mosque of his people and led them in prayer.
*2*Chapter 34: THE DUTY OF THE IMAM IS TO BE BRIEF AND PERFECT IN PRAYER
@Book 4, Number 0940:
Abu Mas'ud al-Ainsari reported: A person came to the Messenger of Allah (may peace be upon him) and said: I keep away from the morning prayer on account of such and such (a man), because; he keeps us so long. I never saw God's Messenger (may peace be upon him) more angry when giving an exhortation than he was that day. He said: 0 people, some of you are scaring people away. So whoever of you leads the people in prayer he must be brief, for behind him are the weak, the aged, and the people who have (argent) business to attend.
@Book 4, Number 0941:
This hadith like one narrated by Hashalm has been narrated from Isma'il with the same chain of transmitters.
@Book 4, Number 0942:
Abu Huraira reported: The Apostle of Allah (may peace be upon him) said: When any one of you leads the people in prayer, he should be brief for among them are the young and the aged, the weak and the sick. But when one of you prays by himself, he may (prolong) as he likes.
@Book 4, Number 0943:
Hammam b. Munabbih reported: This is what Abu Huraira transmitted to us from Muhammad the Messenger of Allah (may peace be upon him), and he narrated (some) ahadith out of (these narrations and one of them is this): The Messenger of Allah (may peace be upon him) said: When any one of you stands to lead people In prayer, he should shorten it, for amongst them are the aged, and amongst them are the weak, but when he prays by himself, he may prolong his prayer as he likes.
@Book 4, Number 0944:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When any one of you leads people in prayer, he must shorten it for among them are the weak, the infirm and those who have business to attend.
@Book 4, Number 0945:
Abu Bakr b. 'Abd al-Rahman reported that he had heard Abu Huraira say that the Messenger of Allah (may peace be upon him) said like it, but he substituted" the aged" for 'the infirm".
@Book 4, Number 0946:
Uthman b. Abu'l-'As at-Thaqafi reported: The Apostle of Allah (may peace be upon him) said to him: Lead your people in prayer. I said: Messenger of Allah. I perceive something (disturbing) in my soul. He (the Holy Prophet) asked me to draw near him and making me sit down in front of him he placed his hand on my breast between my nipples. and then, telling me to turn round, he placed it on my back between my shoulders. He then said: Act as an Imam for your people. He who acts as Imam of the people, he must be brief, for among them are the aged, among them are the sick, among them are the weak, and among them are the people who have business to attend. But when any of you prays alone, he may pray as he likes.

@Book 4, Number 0947:
Uthman b. Abu'l-'As reported: The last thing which the Messenger of Allah (may peace be upon him) instructed me was: When you lead the people in prayer, be brief.
@Book 4, Number 0948:
Anas reported: The Apostle of Allah (may peace be upon him) used to be brief and perfect in prayer.
@Book 4, Number 0949:
Anas reported: The Messenger of Allah (may peace be upon him) was among those whose prayers was brief and perfect.
@Book 4, Number 0950:
Anas reported: I never prayed behind an Imam who was more brief and more perfect in prayer than the Messenger of Allah (may peace be upon him).
@Book 4, Number 0951:
Anas reported: The Messenger of Allah (may peace be upon him) would listen to the crying of a lad in the company of his mother, in prayer, and he would recite a short surah or a small surah.
@Book 4, Number 0952:
Anas b. Malik reported the Messenger of Allah (may peace be upon him) having said: When I begin the prayer I Intend to make it long, but I hear a boy cry. ing; I then shorten it because of his mother's feelings.
*2*Chapter 35: MODERATION IN THE ARTICLES OF PRAYER AND THEIR SHORTENING AND PERFECTION
@Book 4, Number 0953:
Al-Bara' b. 'Azib reported: I noticed the prayer of Muhammad (may peace be upon him) and saw his Qiyam (standing), his bowing, and then going back to the standing posture after bowing, his prostration, his sitting between the two prostrations, and his prostration and sitting between salutation and going away, all these were nearly equal to one another.
@Book 4, Number 0954:
Hakam reported: There dominated in Kufa a man whose name was men- tioned as Zaman b. al-Ash'ath, who ordered Abu 'Ubaidah b. 'Abdullah to lead people in prayer and he accordingly used to lead them. Whenever he raised his head after bowing, he stood up equal to the time that I can recite (this supplication): O Allah! our Lord! unto Thee be the praise which would fill the heavens and the earth, and that which will please Thee besides them I Worthy art Thou of all praise and glory. None can prevent that which Thou bestowest, and none can bestow that whichthou preventest. And the greatness of the great will not avail him against Thee. Hakam (the narrator) said: I made a mention of that to Abd al-Rahman ibn Abi Laila who reported: I heard al-Bara' b. 'Azib say that the prayer of the Messenger of Allah (may peace be upon him) and his bowing, and when he lifted his head from bowing, and his prostration, and between the two prostrations (all these acts) were nearly proportionate. I made a mention of that to 'Ar b. Murrah and he said: I saw Ibn Abi Laili (saying the prayer), but his prayer was not like this.
@Book 4, Number 0955:
Hakam reported: When Matar b. Najiya dominated Kufa he ordered Abu Ubaida to lead people in prayer, and the rest of the hadith is the same.
@Book 4, Number 0956:
Thabit reported it on the authority of Anas: While leading you in prayer I do not shorten anything in the prayer. I pray as I saw the Messenger of Allah (may peace be upon him) leading us. He (Thabit) said: Anas used to do that which I do not see you doing; when he lifted his head from bowing he stood up (so long) that one would say: He has forgotten (to baw down in prostration). And when he lifted his head from prostration, he stayed in that position, till someone would say: He has forgotten (to bow down in prostration for the second sajda).
@Book 4, Number 0957:
Thabit reported it on the authority of Anas: I have never said such a light and perfect prayer as I said behind the Messenger of Allah (may peace be upon him). The prayer of the Messenger. of Allah (may peace be upon him) was well balanced. And so too was the prayer of Abu Bakr well balanced. When

it was the time of 'Umar b. al-Khattab he prolonged the morning prayer. When the Messenger of Allah (may peace be upon him) said: Allah listened to him who praised Him, he stood erect till we said: He has forgotten. He then prostrated and sat between two prostration till we said: He has forgotten.
*2*Chapter 36: FOLLOWING THE IMAM AND ACTING AFTER HIM
@Book 4, Number 0958:
Al-Bara' (b. 'Azib), and he was no liar (but a truthful Companion of the Holy Prophet), reported: They used to say prayer behind the Messenger of Allah (may peace be upon him). I never saw anyone bending his back at the time when he (the Holy Prophet) raised his head, till the Messenger of Allah (may peace be upon him) placed his forehead on the ground. They then fell in prostration after him.
@Book 4, Number 0959:
Al-Bara' reported, and he was no liar: When the Messenger of Allah (may peace be upon him) said: Allah listened to him who praised Him, none of us bent his back till he (the Holy Prophet) prostrated; we then, afterwards, went down in prostration.
@Book 4, Number 0960:
Al-Bara' reported: They (the Companions) said prayer with the Messenger of Allah (may peace be upon him), and they bowed when he (the Holy Prophet) bowed. and when he raised his head after bowing, he pronounced:" Allah listened to him who praised Him," and we kept standing till we saw him placing his face on the ground and then we followed him.
@Book 4, Number 0961:
Al-Bara' reported: When we were (in prayer) with the Messenger of Allah Allah (may peace be upon him) none of us benfft his back till we saw he prostrated. Zuhair and others reported:" till we saw him prostrating".
@Book 4, Number 0962:
'Amr b. Huraith reported: I said the dawn prayer behind the Apostle of (may peace be upon him) and heard him reciting: 'Nay. I call to witness the stars, running their courses and setting" (al-Qur'an, lxxxi. 15-16) and Done of us bent his back till he completed prostration.
@Book 4, Number 0963:
('Abdullah b) Ibn Abi Aufa reported: When the Messenger of Allah (may peace be upon him) raised his back from the rukd' he pronounced: Allah listened to him who praised Him. O Allah! our Lord! unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides them.
@Book 4, Number 0964:
'Abdullah b. Aufa reported: The Messenger of Allah (may peace be upon him) used to recite this supplication: O Allah! our Lord, unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides them.
@Book 4, Number 0965:
Abdullah b. Abu Aufa reported that the Apostle of Allah (may peace be upon him) used to recite (this supplication): O Allah! our Lord, unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides (them). O Allah! purify me with snow, (water of) hail and with cold water; O Allah. cleanse me from the sins and errors just as a white garment is cleansed from dirt.
@Book 4, Number 0966:
This hadith with the same chain of transmitters has been narrated by Shu'ba, and in the narration of Mu'adh the words are:" just as the white garment is cleansed from filth," and in the narration of Yazid:" from dirt".
@Book 4, Number 0967:
Abu Sa'id al-Khudri reported: When the Messenger of Allah (may peace be upon him) raised his head after bowing, he said: O Allah! our Lord, to Thee be the praise that would fill all the heavens and the earth, and all that it pleases Thee besides (them). O, thou art worthy of praise and glory, most worthy of what a servant says, and we all are Thy servants, no one can withhold what Thou givest or give what Thou withholdest, and riches cannot avail a wealthy person against Thee.
@Book 4, Number 0968:

Ibn Abbas reported: When the Apostle of Allah (may peace be upon him) raised his head after bowing, he said: Allah! our Lord, to Thee be the praise that would fill the heavens and the earth and that which is between them, and that which will please Thee besides (them). Worthy art Thou of all praise and glory. No one can withhold what Thou givest, or give what Thou withholdest. And the greatness O! the great availeth not against Thee.
@Book 4, Number 0969:
Ibn Abbas reported from the Apostle of Allah (may peace be upon him) the words:" And that would fill that which will please Thee besides (them)!" and he did not mention the subsequent (portion of supplication).
@Book 4, Number 0970:
Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) drew aside the curtain (of his apartment) and (he saw) people in rows (saying prayer) behind Aba Bakr. And he said: Nothing remains of the glad tidings of apostlehood, except good visions which a Muslim sees or someone is made to see for him. And see that I have been forbidden to recite the Qur'an in the state of bowing and prostration. So far as Ruk'u is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.
@Book 4, Number 0971:
'Abdullah b. 'Abbas reported: The Messenger of Allah (may peace be upon him) drew aside the curtain and his head was bandaged on account of illness in which he died. He said: O Allah, have I not delivered (Thy Message)? (He repeated it) three times. Nothing has been left out of the glad tidings of apostlebood, but good vision. which a pious servant (of Allah) sees or someone else is made to see for him. He then narrated like the hadith transmitted by Sufyan.
@Book 4, Number 0972:
'Ali b. Abi Talib reported: The Messenger of Allah (may peace be upon him) forbade me to recite (the Qur'an) in a state of bowing and prostration.
@Book 4, Number 0973:
'Ali b. Abi Talib reported: The Messenger of Allah (may peace be upon him) forbade to recite the Qur'an, while I am in the state of bowing and prostration.
@Book 4, Number 0974:
'Ali b. Abi Talib reported: The Messenger of Allah (may peace be upon him) forbade me from the recitation (of the Qur'an) in bowing and prostration and I do not say that he forbade you.
@Book 4, Number 0975:
'Ali reported: My loved one (the Holy Prophet) forbade me that I should recite (the Qur'an) in a state of bowing and prostration.
@Book 4, Number 0976:
This hadith has been narrated by some other narrators, Ibn 'Abbas and others, and they all reported that 'Ali said: The Apostle of Allah (may peace be upon him) forbade me to recite the Qur'an while I am in a state of bowing and prostration, and in their narration (there is a mention of) forbiddance from that (recital) in the state of prostration as it has been transmitted by Zuhri, Zaid b. Aslam, al-Wahid b. Kathir, and Dawud b. Qais.
@Book 4, Number 0977:
This hadith is transmitted on the authority of 'Ali, but he made no mention of" while in prostration".
@Book 4, Number 0978:
Ibn 'Abbas reported: I was forbidden to recite (the Qur'an) while I was bowing, and there is no mention of 'Ali in the chain of transmitters.
*2*Chapter 37: WHAT IS TO BE RECITED IN BOWING AND PROSTRATION
@Book 4, Number 0979:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).
@Book 4, Number 0980:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) used to say while prostrating himself: O Lord, forgive me all my sins, small and great, first and last, open and secret.
@Book 4, Number 0981:
'A'isha reported: The Messenger of Allah (may peace be upon him') often said while bowing and prostrating himself:" Glory be to Thee, O Allah, our Lord, and praise be to Thee, O Allah, forgive me," thus complying with the (command in) the Qur'an.
@Book 4, Number 0982:
'A'isha reported that the Messenger of Allah (may peace be upon him) before his death recited often: Hallowed be Thou, and with Thy praise, I seek forgiveness from Thee and return to Thee. She reported: I said: Messenger of Allah, what are these words that I find you reciting? He said: There has been made a sign for me in my Ummah; when I saw that, I uttered them (these words of glorification for Allah), and the sign is:" When Allah's help and victory..... to the end of the surah.
@Book 4, Number 0983:
'A'isha reported: Never did I, see the Apostle of Allah (may peace be upon him) after the revelation (of these verses):" When Allah's help and victory came." observin- his prayer without making (this supplication) or he said in it (supplication): Hallowed be Thee, my Lord, and with Thy praise, O Allah, forgive me.
@Book 4, Number 0984:
'A'isha reported: The Messenger of Allah (may peace be upon him) recited often these words: Hallowed be Allah and with His praise, I seek the forgiveness of Allah and return to Him. She said: I asked: Messenger of Allah, I see that you often repeat the saying" subhan allahi bihamdihi astag firullahi watubuilaih" whereupon he said: My Lord informed me that I would soon see a sign in my Ummah, so when I see it I often recite (these) words: Hallowed be Allah and with His Praise, I seek forgiveness of Allah and return to Him. Indeed I saw it (when this verse) was revealed:" When Allah's help and victory came, it marked the victory of Mecca, and you see people entering into Allah's religion in troops, celebrate the praise of Thy Lord and ask His forgiveness. Surely He is ever returning to Mercy."
@Book 4, Number 0985:
Ibn Juraij reported: I asked 'Ata': What do you recite when you are in a state of bowing (in prayer)? He said:" Hallowed be Thou, and with Thy praise, there is no god but Thou." Son of Abd Mulaika narrated to me on the anthority of 'A'isha (who reported): I missed one night the Apostle of Allah (may peace be upon him) (from his bed). I thought that he might have gone to one of his other wives. I searched for him and then came back and (found him) in a state of bowing, or prostration, saying: Hallowed be Thou and with Thy praise; there is no god but Thou. I said: With my father mayest thou be ransomed and with my mother. I was thinking of (another) affair, whereas you are (occupied) in another one.
@Book 4, Number 0986:
'A'isha reported: One night I missed Allah's Messenger (may peace be upon him) from the bed, and when I sought him my hand touched the soles of his feet while he was in the state of prostration; they (feet) were raised and he was saying:" O Allah, I seek refuge in Thy pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thee from Thee (Thy anger). I cannot reckon Thy praise. Thou art as Thou hast lauded Thyself."
@Book 4, Number 0987:
'A'isha reported that the Messenger of Allah (way peace he upon him) used to pronounce while bowing and prostrating himself: All Glorious, All Holy, Lord of the Angels and the Spirit.
@Book 4, Number 0988:
This hadith has been narrated on the authority of 'A'isha by another chain of transmitters.
*2*Chapter 38: THE EXCELLENCE OF PROSTRATION AND EXHORTATION TO OBSERVE IT
@Book 4, Number 0989:
Ma'dan b. Talha reported: I met Thauban, the freed slave. of Allah's Messenger (may peace be upon him), and asked him to tell me about an act for which, if I do it, Allah will admit me to Paradise, or I

asked about the act which was loved most by Allah. He gave no reply. I again asked and he gave no reply. I asked him for the third time, and he said: I asked Allah's Messenger (may peace be upon him) about that and he said: Make frequent prostrations before Allah, for you will not make one prostration without raising you a degree because of it, and removing a sin from you, because of it. Ma'dan said that then lie met Abu al-Darda' and when he asked him, he received a reply similar to that given by Thauban.
@Book 4, Number 0990:
Rabi'a b. Ka'b said: I was with Allah's Messenger (may peace be upon him) one night. and I brought him water and what he required. He said to me: Ask (anything you like). I said: I ask your company in Paradise. He (the Holy Prophet) said: Or anything else besides it. I said: That is all (what I require). He said: Then help me to achieve this for you by deyoting yourself often to prostration.
*2*Chapter 39: HOW THE LIMBS SHOULD WORK IN PROSTRATION AND FORBIDDANCE TO FOLD CLOTHING AND HAIR AND PLAITING OF HAIR IN THE PRAYER
@Book 4, Number 0991:
Ibn 'Abbas reported: The Apostle of Allah (may peace be upon him) had been commanded that he should prostrate on the seven (bones) and he was forbidden to fold back the hair and clothing. And in the narration transmitted by Abu Rabi' (the words are):" on the seven bones and I was forbidden to fold back the hair and clothing". According to Abu'l-Rabi' (the seven bones are): The hands, the knees, and the (extremities) of the feet and the forehead.
@Book 4, Number 0992:
Ibn 'Abbas reported from the Apostle of Allah (may peace be upon him): I was commanded to prostrate myself on seven bones and not to fold back clothing or hair.
@Book 4, Number 0993:
Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) had been commanded to prostrate on seven (bones) and forbidden to fold back hair and clothing.
@Book 4, Number 0994:
Ibn Abbas reported that the Messenger of Allah (may peace be upon him) said: I have been commanded to prostrate myself on seven bones:" forehead," and then pointed with his hand towards his nose, hands, feet, and the extremities of the feet; and we were forbidden to fold back clothing and hair.
@Book 4, Number 0995:
Ibn Abbas reported: The Messenger of Allah (may peace be upon him) said: I was commanded to prostrate myself on the seven (bones) and forbidden to fold back hair and clothing. (The seven bones are): forehead, nose, bands, knees and feet.
@Book 4, Number 0996:
Abdullah b. Abbas reported that he saw 'Abdullah b. al-Harith observing the prayer and (his hair) was plaited behind his head. He ('Abdullah b. 'Abbas) stood up and unfolded them. While going back (from the prayer) he met Ibn 'Abbas and said to him: Why is it that you touched my head? He (Ibn 'Abbas) replied: (The man who observes prayer with plaited hair) is like one who prays with his hands tied behind.
*2*Chapter 40: MODERATION IN PROSTRATION, PLACING THE PALMS ON THE EARTH (GROUND) AND KEEPING AWAY ELBOWS FROM THE SIDES AND THE BELLY FROM THE THIGHS WHILE PROSTRATING
@Book 4, Number 0997:
Anas reported: The Messenger of Allah (may peace be upon him) said: Observe moderation in prostration, and let none of you stretch out his forearms (on the ground) like a dog.
@Book 4, Number 0998:
This hadith has been narrated by Shu'ba with the same chain of transmitters. And in the hidith transmitted by Ibn Ja'far (the words are):" None of you should stretch out his forearms like the stretching out of a dog."
@Book 4, Number 0999:

Al-Bira' (b. 'Azib) reported: The Messenger of Allah (may peace be upon him) said. When you prostrate yourself, place the palms of your hands on the ground and raise your elbows.
@Book 4, Number 1000:
'Abdullah b. Malik ibn Bujainah reported: When the Prophet (may peace be upon him) prostrated, lie spread out his arms so that the whiteness of his armpits was visible.
@Book 4, Number 1001:
This hadith has been narrated by Ja'far b. Rabi' with the same chain of transmitters. And in the narration transmitted by 'Amr b. al-Harith (the words are):" When the Messenger of Allah (rtiay peace be upon him) prostrated, he spread out his arms so that the whiteness of his armpits was visible." And in the narration transmitted by al-Laith (the words are:" When the Messenger of Allah (may peace be upon him) prostrated. he spread his hands from the armpits so that I saw their whiteness."
@Book 4, Number 1002:
Maimuna reported: When the Apostle of Allah (may peace be upon him) prostrated himself, if a lamb wanted to pass between his arms, it could pass.
@Book 4, Number 1003:
Maimuna, the wife of the Apostle of Allah (may peace be upon him), reported: When the Messenger of Allah (may peace be upon him) prostrated himself, he spread his arms, i. e. he separated them so much that the whiteness of his armpits became visible from behind and when he sat (for Jalsa) he rested on his left thigh.
@Book 4, Number 1004:
Maimuna daughter of Harith reported: When the Messenger of Allah (may peace be upon him) prostrated, he kept his hands so much apart from each other that when it was seen from behind the armpits became visible. Waki' said: That is their whiteness.
*2*Chapter 41: THE EXCELLENCE OF THE PRAYER AND THE WAY IT IS BEGUN AND THE EXCELLENCE OF RUKU' AND MODERATION IN IT, AND PROSTRATION AND MODERATION IN IT, ETC.
@Book 4, Number 1005:
'A'isha reported: The Messenger of Allah (may peace be upon him) used to begin prayer with takbir (saying Allih-o-Akbar) and the recitation:" Praise be to Allah, the Lord of the Universe." When he bowed he neither kept his head up nor bent it down, but kept it between these extremes; when he raised his bead after bow- ing he did not prostrate himself till he had stood erect; when he raised his head after prostration he did not prostrate himself again till he satup. At the end of every two rak'ahs he recited the tahiyya; and he used to place his left foot flat (on the ground) and raise up the right; he prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the taslim.
*2*Chapter 42: SUTRA FOR PRAYER
@Book 4, Number 1006:
Musa b. Talha reported it on the authority of his father: The Messenger of Allah (may peace be upon him) said: When one of you places in front of him so me. thing such as the back of a saddle, he should pray without caring who passes on the other side of it.
@Book 4, Number 1007:
Musa b. Talha reported on the authority of his father: We used to say prayer and the animals moved in front of us. We mentioned it to the Messenger of Allah (may peace be upon him) and he said: If anything equal to the back of a saddle is in front of you, then what walks in front, no harm would come to him. Ibn Numair said: No harm would come whosoever walks in front.
@Book 4, Number 1008:
'A'isha reported: The Messenger of Allah (may peace be upon him) was asked about sutra of a worshipper; he said: Equal to the back of the saddle.
@Book 4, Number 1009:
'A'isha reported: The Messenger of Allah (may peace be upon him) was asked in the expedition of Tabuk about the sutra the worshipper; he said: Like the back of the saddle.
@Book 4, Number 1010:

Ibn Umar reported: When the Messenger of Allah (may peace he upon him) went out on the 'Id day, he ordered to carry a spear-and it was fixed in front of him, and he said prayer towards its (direction), and the people were behind him. And he did it in the journey, and that is the reason why the Amirs carried it.
@Book 4, Number 1011:
Ibn Umar reported: The Apostle of Allah (may peace be upon him) set up (sutra), and Abu Bakr said: He implanted iron-tipped spear and said prayer towards its direction. Ibn Abu Shaiba made this addition to it:" Ubaidullah said that it was a spear."
@Book 4, Number 1012:
Ibn 'Umar said: The Apostle of Allah (may peace be upon him) used to place his camel (towards the Ka'ba) and said prayer in its direction.
@Book 4, Number 1013:
Ibn 'Umar reported: The Apostle of Allah (may peace be upon him) used to say prayer towards his camel. Ibn Numair said: The Apostle of Allah (may peace be upon him) said prayer towards the camel.
@Book 4, Number 1014:
Abu Juhaifa reported it on the authority of his father: I came to the Apostle of Allah (may peace be upon him) in Mecca and he was (at that time) at al- Abtah in a red leather tent. And Bilal stepped out with ablution water for him. (And what was left out of that water) some of them got it (whereas others could not get it) and (those who got it) rubbed themselves with it. Then the Apostle of Allah (may peace be upon him) stepped out with a red mantle on him and I was catching a glimpse of the whiteness of his shanks. The narrator said: He (the Holy Prophet) performed the ablution. and Bilal pronounced Adhan and I followed his mouth (as he turned) this side and that as he said on the right and the left:" Come to prayer, come to success." ' A spear was then fixed for him (on the ground). He stepped forward and said two rak'ahs of Zuhr, while there passed in front of him a donkey and a dog, and these were not checked. He then said two rak'ahs of the 'Asr prayer, and he then continued saying two rak'ahs till he came back to Medina.
@Book 4, Number 1015:
Abu Juhaifa reported on the authority of his father: I saw the Messenger of Allah (may peace be upon him) (in Mecca at al-Abtah) in a red leather tent. and I saw Bilal take the ablution water (left by Allah's Messenger), and I saw the people racing, with one another to get that ablution water. If anyone got some of it, he rubbed himself with it, and anyone who did not get any got some of the moisture from his companion's hand. I then saw Bilal take a staff and fix it in the ground, after which the Messenger of Allah (may peace be upon him) came out quickly in a red mantle and led the people in two rak'ahs facing the staff, and I saw people and animals passing in front of the staff.
@Book 4, Number 1016:
'Aun b. Abu Juhaifa narrated from the Apostle of Allah (may peace be upon him) on the authority of his father a hadith like that of Sufyan, and 'Umar b. Abu Za'ida made this addition: Some of them tried to excel the others (in obtaining water), and in the hadith transmitted by Malik b. Mighwal (the words are): When it was noon, Bilal came out and summoned (people) to (noon) prayer.
@Book 4, Number 1017:
Abu Juhaifa reported: The Messenger of Allah (may peace be upon him) went at noon towards al-Batha', he performed ablution, and said two rak'ahs of the Zuhr prayer and two of the 'Asr prayer, and there was a spear in front of him. Shu'ba said and Aun made this addition to it on the authority of his father Abu Juhaifa: And the woman and the donkey passed behind it.
@Book 4, Number 1018:
Shu'ba narrated the same on the basis of two authorities and in the hadith transmitted by Hakam (the words are): The people began to get water that was left out of his (the Prophet's) ablution.
@Book 4, Number 1019:
Ibn 'Abbas reported: I came riding on a she-ass, and I was on the threshold of maturity, and the Messenger of Allah (may peace be upon him) was leading people in prayer at Mina. I passed in front

of the row and got down, and sent the she-ass for grazing and joined the row, and nobody made any objection to it.
@Book 4, Number 1020:
Abdullah b. Abbas reported that he came riding on a donkey, and the Messenger of Allah (may peace be upon him) was leading the people in prayer at Mina on the occasion of the Farewell Pilgrimage and (the narrator) reported: The donkey passed in front of the row and then he got down from it And joined the row along with the people.
@Book 4, Number 1021:
This hadith has been narrated by Ibn 'Uyaina on the authority of al-Zuhri with the same chain of transmitters and he reported: The Apostle of Allah (may peace be upon him) was leading prayer at 'Arafa.
@Book 4, Number 1022:
This hadith has been reported by Ma'mar on the authority of al-Zuhri with the came chain of transmitters, but here no mention has been made of Mina or 'Arafa, and he said: It was in the Farewell Pilgrimage or on the Day of Victory.
@Book 4, Number 1023:
Abu Sa'id al-Khudri reported that the Messenger of Allah (may peace be upon him) said: When any one of you prays he should not let anyone pass in front of him (if there is no sutra), and should try to turn him away as far as possible, but if he refuses to go, he should turn him away forcibly for he is a devil.
@Book 4, Number 1024:
Abu Salih al-Samman reported: I narrate to you what I heard and saw from Abu Sa'id al-Khudri: One day I was with Abu Sa'id and he was saying prayer on Friday turning to a thing which concealed him from the people when a young man from Banu Mu'ait came there and he tried to pass in front of him; he turned him back by striking his chest. He looked about but finding no other way to pass except in front of Abu Sa'id, made a second attempt. He (Abu Sa'id) turned him away by Striking his chest more vigorously than the first stroke. He stood up and had a scuffle with Abu Sa'id. Then the people gathered there He came out and went to Marwan and complained to him what had happened to him. Abu Sa'id too came to Marwan. Marwin said to him: What has happened to you and the son of your brother that he came to complain against you? Abu Sa'id said: I heard from the Messenger of Allah (may peace be upon him) saying: When any one of you prays facing something which conceals him from people and anyone tries to pass in front of him, he should be turned away, but if he refuses, he should be forcibly restrained from it, for he is a devil.
@Book 4, Number 1025:
'Abdullah b. 'Umar reported that the Messenger of Allah (may peace be upon him) said: When any one of you prays, he should not allow anyone to pass before him, and if he refuses, he should be then forcibly resisted, for there is a devil with him.
@Book 4, Number 1026:
This hadith has been narrated by Ibn Umar by another chain of transmitters.
@Book 4, Number 1027:
Busr b Sa'id reported that Zaid b Khalid al-Juhani sent him to Abu Juhaim in order to ask him what he had heard from the Messenger of Allah (may peace be upon him) with regard to the passer in front of the worshipper. Abu Juhaim reported that the Messenger of Allah (may peace be upon him) said: If anyone who passes in front of a man who is praying knew the responsibility he incurs, he would stand still forty (years) rather than to pass in front of him Abu Nadr said: I do not know whether he said forty days or months or years.
@Book 4, Number 1028:
This hadith has been narrated from Abu Juhaim Ansari by another chain of transmitters.
@Book 4, Number 1029:
Sahl b. Sa'd al-Si'idi reported: Between the place of worship where the Messenger of Allah (may peace be upon him) prayed and the wall, there was a gap through which a goat could pass.
@Book 4, Number 1030:

Salama b. Akwa' reported: He sought the place (in the mosque) where the copies of the Qur'an were kept and glorified Allah there, and the narrator made a mention that the Messenger of Allah (may peace be upon him) sought that place and that was between the pulpit and the qibla-a place where a goat could pass.
@Book 4, Number 1031:
Yazid reported: Salama sought to say prayer near the pillar which was by that place where copies of the Qur'an were kept. I said to him: Abu Muslim. I see you striving to offer your prayer by this pillar. He said: I saw the Messenger of Allah (may peace be upon him) seeking to pray by its side.
@Book 4, Number 1032:
Abu Dharr reported: The Messenger of 'Allah (may peace be upon him) said: When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black Dog. I said: O Abu Dharr, what feature is there in a black dog which distinguish it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah (may peace be upon him) as you are asking me, and he said: The black dog is a devil.
@Book 4, Number 1033:
This hadith has been transmitted by Humaid b. Hilal on the authority of Yunus.
@Book 4, Number 1034:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: A woman, an ass and a dog disrupt the prayer, but something like the back of a saddle guards against that.
@Book 4, Number 1035:
'A'isha reported: The Prophet (may peace be upon him) used to pray at night while I lay interposed between him and the Qibla like a corpse on the bier.
@Book 4, Number 1036:
'A'isha reported: The Apostle of Allah (may peace be upon him) said his whole prayer (Tahajjud prayer) during the night while I lay between him and the Qibla. When he intended to say Witr (prayer) he awakened me and I too said witr (prayer).
@Book 4, Number 1037:
'Urwa b. Zubair reported: 'A'isha asked: What disrupts the prayer? We said: The woman and the ass. Upon this she remarked: Is the woman an ugly animal? I lay in front of the Messenger of Allah (may peace be upon him) like the bier of a corpse and he said prayer.
@Book 4, Number 1038:
Masruq reported: It was mentioned before'A'isha that prayer is invalidated (in case of passing) of a dog, an ass and a woman (before the worshipper, when he is not screened). Upon this 'A'isha said: You likened us to the asses and the dogs. By Allah I saw the Messenger of Allah (may peace be upon him) saying prayer while I lay on the bedstead interposing between him and the Qibla. When I felt the need, I did not like to wit to front (of the Holy Prophet) and perturb the Messenger of Allah (may peace be upon him) and quietly moved out from under its (i. e. of the bedstead) legs.
@Book 4, Number 1039:
Al-Aswad reported that 'A'isha said: You have made us equal to the dogs and the asses, whereas I lay on the bedstead and the Messenger of Allah (may peace be upon him) came there and stood in the middle of the bedstead and said prayer. I did not like to take off the quilt from me (in that state), so I moved away quietly from the front legs of the bedstead and thus came out of the quilt.
@Book 4, Number 1040:
'A'isha reported: I was sleeping in front of the Mcsseinger ef Allah (may peace be upon him) with my legs between him and the Qibla. When he prostrated himself he pinched me and I drew up my legs, and when be stood up, I stretched them out. She said: At that time there were no lamps in the houses.
@Book 4, Number 1041:
Maimuna, the wife of the Apostle (may peace be upon him), reported: The Messenger of Allah (may peace be upon him) said prayer and I (lay) opposite to him while I was in menses. Sometimes his clothes touched me when he prostrated.

@Book 4, Number 1042:
'A'isha reported: The Apostle of Allah (may peace be upon him) said prayer at night and I was by his side in a state of meanses and I had a sheet pulled over me a portion of which was on his side.
*2*Chapter 43: PRAYER IN A SINGLE GARMENT
@Book 4, Number 1043:
Abu Huraira reported: An inquirer asked the Messenger of Allah (may peace be upon him) about the prayer in a single garment. He (the Holy Prophet) add: Has everyone of you two garments?
@Book 4, Number 1044:
A hadith like this has been narrated by Abu Huraira with another chain of transmitters.
@Book 4, Number 1045:
Abu Huraira reported: A person addressed the Apostle of Allah (may peace be upon him) and said to him: Can any one of us say prayer in one garment? He said: Do all of you possess two garments?
@Book 4, Number 1046:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: None of you must pray in a single garment of which no part comes over his shoulders.
@Book 4, Number 1047:
Umar b. Abu Salama reported: I saw the Messenger of Allah (may peace be upon him) praying in Umm Salama's house in a single garment, placing its two ends over his shoulders.
@Book 4, Number 1048:
This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters except (with this difference) that the word mutawashshihan was used and not the word mushtamilan.
@Book 4, Number 1049:
'Umar b. Abu Salama reported: I saw the Messenger of Allah (may peace be upon him) saying prayer in the house of Umm Salama in a single garment with its extremities crossing each other.
@Book 4, Number 1050:
Umar b. Abu Salama reported: I saw the Messenger of Allah (may peace be upon him) praying in a single garment with its ends crossing each other. 'Isa b. Hammad added:" placing on his shoulders".
@Book 4, Number 1051:
Jabir reported: I saw the Messenger of Allah (may peace be upon him) praying in a single garment crossing the two ends.
@Book 4, Number 1052:
This hadith has been narrated by Sufyan with the same chain of transmitters and in the hadith transmitted by Numair the words are: I called upon the Messenger of Allah (may peace be upon him)."
@Book 4, Number 1053:
Abu Zubair reported that he saw Jabir b. 'Abdullah praying in a single garment crossing Its ends even though he had the garments, and Jabir said: He saw the Messenger of Allah (may peace be upon him) doing like this.
@Book 4, Number 1054:
Abu Sa'id al Khudri reported: I visited the Apostle (may peace be upon him) and saw him praying on a reed mat on which he was prostrating himself. And I saw him praying in a single garment with ends crossed with each other.
@Book 4, Number 1055:
This hadith has been narrated by A'mash with the came chain of transmitters, and in the narration of Abu Karaib the words are:" Placing its (mantle's) ends on his shoulders" ; and the narration transmitted by Abu Bakr and Suwaid (the words are):" the ends crossing with each other".
*2*Chapter 44: MOSQUES AND THE PLACE OF WORSHIP
@Book 4, Number 1056:
Abu Dharr reported: I said: Messenger of Allah, which mosque was set up first on the earth? He said: Al-Masjid al-Haram (the sacred). I (again) said: Then which next? He said: It was the Masjid Aqsa. I (again) said: How long the space of time (between their setting up)? He (the Holy Prophet) said: It was forty years. And whenever the time comes for prayer, pray there, for that is a mosque; and in the

hadith transmitted by Abu Kamil (the words are):" Whenever time comes for prayer, pray, for that is a mosque (for you)."
@Book 4, Number 1057:
Ibrahim b. Yazid al-Tayml reported: I used to read the Qur'an with my father in the vestibule (before the door of the mosque). When I recited the ayat (verses) concerning prostration, he prostrated himself. I said to him: Father, do you prostrate yourself in the path? He said: I heard Abu Dharr saying: I asked the Messenger of Allah (may peace be upon him) about the mosque that was first set up on the earth. He said: Masjid Harim. I said: Then which next? He said: The Masjid al-Aqsa. I said: How long is the space of time between the two? He said: Forty years. He (then) further said: The earth is a mosque for you, so wherever you are at the time of prayer, pray there.
@Book 4, Number 1058:
Jabir b. 'Abdullah al-Ansari reported: The Prophet (may peace be upon him) said: I have been conferred upon five (things) which were not granted to anyone before me (and these are): Every apostle wassent particularly to his own people, whereas I have been sent to all the red and the black the spoils of war have been made lawful for me, and these were never made lawful to anyone before me, and the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for any one of you he should pray whenever he is, and I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover and I have been granted intercession.
@Book 4, Number 1059:
Jabir b. 'Abdullah related that the Messenger of Allah (may peace be upon him) said, and he related like this.
@Book 4, Number 1060:
Hudhaifa reported: The Messenger of Allah (may peace be npon him) said: We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque for us, and its dust has been made a purifier for us in case water is not available. And he mentioned another characteristic too
@Book 4, Number 1061:
Hudhaifa reported: The Messenger of Allah (may peace be upon him) said like this.
@Book 4, Number 1062:
Abu Huraira reported that the Messenger of Allah (may peace be upon hlmg) said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me.
@Book 4, Number 1063:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: I have been commissioned with words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): and while I was asleep I was brought the keys of the treasures of the earth which were placed in my hand. And Abfi Huraira added: The Messenger of Allah (may peace be upon him) has left (for his heavenly home) and you are now busy in getting them.
@Book 4, Number 1064:
Abu Huraira reported: I heard the Messenger of Allah (may peace be upon him) saying a hadith like that of Yunus.
@Book 4, Number 1065:
This hadith has been narratted by Abu Huraira by another chain of transmitters.
@Book 4, Number 1066:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: I have been helped by terror (in the heart of the enemy) ; I have been given words which are concise but comprehensive in meaning; and while I was asleep I was brought the keys of the treasures of the earth which were placed in my hand.
@Book 4, Number 1067:

Hammam b. Munabbih reported: That is what Abu Huraira reported to us from the Messenger of Allah (may peace be upon him) and he narrated (some) ahadith one of which is that the Messenger of Allah (may peace be upon him) said: I have been helped by terror (in the hearts of enemies) and I have been given words which are concise but comprehensive in meaning.
*2*Chapter 45: BUILDING OF THE PROPHET'S MOSQUE IN MEDINA
@Book 4, Number 1068:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) came to Medina and stayed in the upper part of Medina for fourteen nights with a tribe called Banu 'Amr b 'Auf. He then sent for the chiefs of Banu al-Najir, and they came with swords around their inecks. He (the narrator) said: I perceive as if I am seeing the Messenger of Allah (may peace be upon him) on his ride with Abu Bakr behind him and the chiefs of Banu al-Najjar around him till he alighted in the courtyard of Abu Ayyub. He (the narrator) said: The Messenger of Allah (may peace be upon him) said prayer when the time came for prayer, and he prayed in the fold of goats and sheep. He then ordered mosques to be built and sent for the chiefs of Banu al-Najjar, and they came (to him). He (the Holy Prophet) said to them: O Banu al-Najjar, sell these lands of yours to me. They said: No, by Allah. we would not demand their price, but (reward) from the Lord. Anas said: There (in these lands) were trees and graves of the polytheists, and ruins. The Messenger of Allah (may peace he upon him) ordered that the trees should be cut, and the graves should be dug out, and the ruins should be levelled. The trees (were thus) placed in rows towards the qibla and the stones were set on both sides of the door, and (while building the mosque) they (the Companions) sang rajaz verses along with the Messenger of Allah (may peace be upon him):
O Allah: there is no good but the good of the next world, So help the Ansar and the Muhajirin.
@Book 4, Number 1069:
Anas reported: The Messenger of Allah (may peace be upon him) used to pray in the folds of the sheep and goats before the mosque was built.
@Book 4, Number 1070:
Abu al-Tiyyah reported: I heard from Anas a narration like this from the Messenger of Allah (may peace be upon him).
*2*Chapter 46: CHANGE OF QIBLA FROM BAIT-UL-MAQDIS TO KA'BA
@Book 4, Number 1071:
Al-Bara' b. 'Azib reported: I said prayer with the Apostle (may peace be upon him) turning towards Bait-ul-Maqdis for sixteen months till this verse of Surah Baqara wis revealed:" And wherever you are turn your faces towards it" (ii. 144). This verse was revealed when the Apostle (may peace be upon him) had said prayer. A person amongst his people passed by the people of Ansar as they were engaged in prayer. He narrated to them (this command of Allah) and they turned their faces towards the Ka'ba.
@Book 4, Number 1072:
Abu Ishaq reported: I heard al-Bara' saying: We prayed with the Messenger of Allah (may peace be upon him) (with our faces) towards Bait-ul-Maqdis for sixteen months or seventeen months. Then we were made to change (our direction) towards the Ka'ba.
@Book 4, Number 1073:
Ibn 'Umar reported: As the people were praying at Quba' a man came to them and said: It has been revealed to file Messenger of Allah (may peace be upon him) during the night and he has been directed to turn towards the Ka'ba. So turn towards it. Their faces were towards Syria and they turned round towards Ka'ba.
@Book 4, Number 1074:
Ibn 'Umar reported: As the people were engaged in the morning prayer a man came to them. The rest of the hadith is the same.
@Book 4, Number 1075:
Anas reported: The Messenger of Allah (may peace be upon him) used to pray towards Bait-ul-Maqdis, that it was revealed (to him):" Indeed We see the turning of the face to heaven, wherefore We shall assuredly cause thee to turn towards Qibla which shall please thee. So turn thy face towards the

sacred Mosque (Ka'ba)" (ii. 144). A person from Banu Salama was going; (he found the people) in ruk'u (while) praying the dawn prayer and they had said one rak'ah. He said in a loud voice: Listen! the Qibla has been changed and they turned towards (the new) Qibla (Ka'ba) in that very state.
*2*Chapter 47: FORBIDDANCE TO BUILD MOSQUES ON THE GRAVES AND DECORATING THEM WITH PICTURES AND FORBIDDANCE TO USE THE GRAVES AS MOSQUES
@Book 4, Number 1076:
'A'isha reported: Umm Habiba and Umm Salama made a mention before the Messenger of Allah (may peace be upon him) of a church which they had seen in Abyssinia and which had pictures in it. The Messenger of Allah (may peace be upon him) said: When a pious person amongst them (among the religious groups) dies they build a place of worship on his grave, and then decorate it with such pictures. They would be the worst of creatures on the Day of judgment in the sight of Allah.
@Book 4, Number 1077:
'A'isha reported: They (some Companions of the Holy Prophet) were conversing with one another in the presence of the Messenger of Allah (may peace be upon him) (during his last) illness. Umm Salama and Umm Habiba made a mention of the church and then (the hadith was) narrated.
@Book 4, Number 1078:
'A'isha reported: The wives of the Apostle of Allah (may peace be Upon him) made a mention of the church which they had seen in Abyssinia which was called Marya, and the rest of the hadith is the same.
@Book 4, Number 1079:
'A'isha reported: The Messenger of Allah (may peace be upon him) said during his illness from which he never recovered: Allah cursed the Jews and the Christians that they took the graves of their prophets as mosques. She ('A'isha) reported: Had it not been so, his (Prophet's) grave would have been in an open place, but it could not be due to the fear that it may not be taken as a mosque.
@Book 4, Number 1080:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Let Allah destroy the Jews for they have taken the graves of their apostles as places of worship.
@Book 4, Number 1081:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Let there be curse of Allah upon the Jews and the Christians for they have taken the graves of their apostles as places of worship.
@Book 4, Number 1082:
'A'isha and Abdullah reported: As the Messenger of Allah (may peace be upon him) was about to breathe his last, he drew his sheet upon his face and when he felt uneasy, he uncovered his face and said in that very state: Let there be curse upon the Jews and the Christians that they have taken the graves of their apostles as places of worship. He in fact warned (his men) against what they (the Jews and the Christians) did.
@Book 4, Number 1083:
Jundub reported: I heard from the Apostle of Allah (may peace be upon him) five days before his death and he said: I stand acquitted before Allah that I took any one of you as friend, for Allah has taken me as His friend, as he took Ibrahim as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.
*2*Chapter 48: THE VIRTUE OF BUILDING THE MOSQUES AND EXHORTATION TO IT
@Book 4, Number 1084:
Ubaidullah al-Khaulini reported: 'Uthman b. 'Affan listened to the opinion of the people (which was not favourable) when he rebuilt the mosque of the Messenger of Allah (may peace be upon him). Thereupon he said: You have not been fair to me for I have heard from the Messenger of Allah (may peace be upon him) saying: He who built a mosque for Allah, the Exalted, Allah would build for him a house in Paradise. Bukair said: I think he (the Holy Prophet) said: While he seeks the pleasure of

Allah (by building the mosque). And in the narration of Ibn 'Isa (the words are):" (a house) like that (mosque) in Paradise."
@Book 4, Number 1085:
Mahmud b. Labid reported: When 'Uthman b. 'Affan intended to build the mosque (of the Prophet) the people did not approve of it. They liked that it should be kept in the same state. Thereupon he said: I heard the Messtnger of Allah (may peace be upon him) say: He who built a mosque for Allah, Allah would build a house for him like it in Paradise.
*2*Chapter 49: CONCERNING THE COMMAND OF PLACING ONE'S HANDS ON THE KNEES WHILE IN RUKU'AND ABROGATION OF AL-TATBIQ
@Book 4, Number 1086:
Al-Aswad and 'Alqama reported: We came to the house of 'Abdullah b. Mas'ud. He said: Have these people said prayer behind you? We said: No. He said: Then stand up and say prayer. He neither ordered us to say Adhan nor Iqama. We went to stand behind him. He caught hold of our hands and mode one of us stand on his right hand and the other on his left side. When we bowed, we placed our hands on our knees. He struck our hands and put his hands together, palm to palm, then put them between his thighs. When he completed the prayer he said. There would soon come your Amirs, who would defer prayers from their appointed time and would make such delay that a little time is left before sunset. So when you see them doing so, say prayer at its appointed time and then say prayer along with them as (Nafl), and when you are three, pray together (standing in one row), and when you are more than three, appoint one amongst you as your Imam. And when any one of you bows he must place his hands upon hie thighs and kneel down. and putting his palms together place (them within his thighs). I perceive as if I am seeing the gap between the fingers of the Messenger of Allah (may peace he upon him).
@Book 4, Number 1087:
This hadith is narrated on the authority of Alqama and Aswad by another chain of transmitters and in the hadith transmitted by Ibn Mus-hir and Jabir the words are:" I perceive as if I am seeing the gap between the fingers of the Messenger of Allah (may peace be upon him) as he was bowing."
@Book 4, Number 1088:
'Alqama and Aswad reported that they went to 'Abdullah. He said: Have (people) behind you said prayer? They said: Yes. He stood between them ('Alqama and Aswad). One was on his right aide and the other was on his left. We then bowed and placed our hands on our knees. He struck our hands and then putting his hands together, palm to palm, placed them between his thighs. When he completed the prayer he said: This is how the Messenger of Allah (may peace be upon him) used to do.
@Book 4, Number 1089:
Mus'ab b. Sa'd reported: I said prayer by the side of my father and placed my hands between my knees. My father said to me: Place your hands on your knees. I repeated that (the previous act) for the second time, and he struck at my hands and said: We have been forbidden to do so and have been commanded to place our palms on the knees.
@Book 4, Number 1090:
This hadith has been narrated by Abu Ya'fur with the same chain of transmitters up to these words: We have been forbidden from it and no mention of that has been made what follows it.
@Book 4, Number 1091:
Ibn Sa'd reported: I bowed and my hands were in this state, i. e. they were put together, palm to palm, and were placed between his thighs. My father said: We used to do like this but were later on commanded to place them on the knees.
@Book 4, Number 1092:
Mus'ab b. Sa'd b. Abu Waqqas reported: I said prayer by the side of my father. When I bowed I intertwined my fingers and placed them between my knees. He struck my hands. When he completed the prayer he said: We used to do that but then were commanded to lift (our palms) to the knees.
*2*Chapter 50: SITTING ON THE BUTTOCKS
@Book 4, Number 1093:

Tawus reported: We asked Ibn Abbas about sitting on one's buttocks (in prayer). (ala alqad mein) He said: It is sunnah. We said to him: We find it a sort of cruelty to the foot. Ibn 'Abbas said: It is the sunnah of your Apostle (may peace be upon him).
*2*Chapter 51: FORBIDDANCE OF TALKING IN PRAYER AND ABROGATION OF WHAT WAS PERMISSIBLE
@Book 4, Number 1094:
Mu'awiya b. al-Hakam said: While I was praying with the Messenger of Allah (may peace be upon him), a man in the company sneezed. I said: Allah have mercy on you! The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allah (may peace be upon him) had said the prayer (and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me but said: Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness. and recitation of the Qur'an or words to that effect. I said: Messenger of Allah. I was till recently a pagan, but Allah has brought Islam to us; among us there are men who have recourse to Kahins. He said, Do not have recourse to them. I said. There are men who take omens. That is something which they find in their breasts, but let it not turn their way (from freedom of action). I said: Among us there are men who draw lines. He said: There was a prophet who drew lines, so if they do it as they did, that is allowable. I had a maid-servant who tended goats by the side of Uhud and Jawwaniya. One day I happened to pass that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I felt sorry as they (human beings) feel sorry. So I slapped her. I came to the Messenger of Allah (may peace be upon him) and felt (this act of mine) as something grievous I said: Messenger of Allah, should I not grant her freedom? He (the Holy Prophet) said: Bring her to me. So I brought her to him. He said to her: Where is Allah? She said: He is in the heaven. He said: Who am I? She said: Thou art the Messenger of Allah. He said: Grant her freedom, she is a believing woman.
@Book 4, Number 1095:
This hadith has been narrated by Yahya b. Abu Kathir with the same chain of transmitters.
@Book 4, Number 1096:
Abdullah (b. Masu'd) reported: We used to greet the Messenger of Allah (may peace be upon him) while he was engaged in prayer and he would respond to our greeting. But when we returned from the Negus we greeted him and he did not respond to us; so we said: Messenger of Allah. we used to greet you when you were engaged in prayer and you would respond to us. He replied: Prayer demands whole attention.
@Book 4, Number 1097:
This hadith has been reported by A'mash with the same chain of transmitters.
@Book 4, Number 1098:
Zaid b. Arqam reported: We used to talk while engaged in prayer and a person talked with a companion on his side in prayer till (this verse) was revealed:" And stand before Allah in devout obedience" (ii, 238) and we were commanded to observe silence (in prayer) and were forbidden to speak.
@Book 4, Number 1099:
A hadith like this has been transmitted by Isma'il b. Abu Khalid.
@Book 4, Number 1100:
Jabir reported: The Messenger of Allah (may peace be upon him) sent me on an errand. I (having done the business assigned to me came back and) joined him as he was going (on a ride). Qutaiba said that he was saying prayer while he rode. I greeted him. He gestured to me. When he completed the prayer. he called me and said: You greeted me just now while I was engaged in prayer. (Qutaiba said): His (Prophet's face) was towards the east, as he was praying.
@Book 4, Number 1101:

Jabir reported: The Messenger of Allah (may peace be upon him) sent me (on an errand) while he was going to Banu Mustaliq. I came to him and he was engaged in prayer on the back of his camel. I talked to him and he gestured to me With his hand, and Zuhair gestured with his hand. I then again talked and he again (gestured to me with his hand). Zuhair pointed with his hand towards the ground. I heard him (the Holy Prophet) reciting the Qur'an and making a sign with his head. When he completed the prayer he sa'id: What have you done (with regard to that business) for which I sent you? I could not talk with you but for the fact that I was engaged in prayer. Zuhair told that Abu Zubair was sitting with his face turned towards Qibla (as he transmitted this hadith). Abu Zuhair pointed towards Banu Mustaliq with his hand and the direction to which he pointed with his hand was not towards the Ka'ba.

@Book 4, Number 1102:

Jabir reported: We were in the company of the Messenger of Allah (may peace be upon him), and he sent me on an errand, and when I came back (I saw him) saying prayer on his ride and his face was not turned towards Qibla. I greeted him but he did not respond to me. As he completed the prayer, he said: Nothing prevented me from responding to your greeting but the fact that I was praying.

@Book 4, Number 1103:

This hadith that the Messenger of Allah (may peace be upon him) sent Jabir on an errand has been reported by him through another chain of transmitters.

*2*Chapter 52: IT'IS ALLOWABLE TO CURSE SATAN DURING PRAYER AND SEEK THE PROTECTION (OF THE LORD) AND MINOR ACTS (OF COMMISSION) IN PRAYER

@Book 4, Number 1104:

Abu Huraira reported that he heard the Messenger of Allah (may peace be upon him) saying: A highly wicked one amongst the Jinn escaped yesternight to interrupt my prayer, but Allah gave me power over him, so I seized him and intended to tie him to one of the pillars of the mosque in order that you, all together or all, might look at him, but I remembered the supplication of my brother Sulaiman:" My Lord, forgive me, give me such a kingdom as will not be possible for anyone after me" (Qur'an, xxxvii. 35).

@Book 4, Number 1105:

This hadith has been transmitted by Ibn Abi Shaiba.

@Book 4, Number 1106:

Abu Darda' reported: Allah's Messenger (may peace be upon him) stood up (to pray) and we heard him say:" I seek refuge in Allah from thee." Then said:" curse thee with Allah's curse" three times, then he stretched out his hand as though he was taking hold of something. When he finished the prayer, we said: Messenger of Allah, we heard you say something during the prayer which we have not heard you say before, and we saw you stretch out your hand. He replied: Allah's enemy Iblis came with a flame of fire to put it in my face, so I said three times:" I Seek refuge in Allah from thee." Then I said three times:" I curse thee with Allah's full curse." But he did not retreat (on any one of these) three occasions. Thereafter I meant to seize him. I swear by Allah that had it not been for the supplication of my brother Sulaiman he would have been bound, and made an object of sport for the children of Medina.

*2*Chapter 53: PERMISSIBILITY OF CARRYING CHILDREN IN PRAYER

@Book 4, Number 1107:

Abu Qatadi reported: I saw the Messenger of Allah (may peace be upon him) saying the prayer while he was carrying Umama, daughter of Zainab, daughter of the Messenger of Allah (may peace be upon him). and Abu'l-'As b. al-Rabi'. When he stood up, he took her up and when he prostrated he put her down, Yahya said: Malik replied in the affirmative.

@Book 4, Number 1108:

Abu Qatada al-Ansari reported: I saw the Apostle (may peace be upon him) leading the people in prayer with Umima, daughter of Abu'l-'As and Zainab, daughter of the Apostle of Allah (may peace be upon him), on his shoulder. When he bowed, he put her down, and when he got up after prostration, he lifted her again.

@Book 4, Number 1109:

Abu Qatada reported: I saw the Messenger of Allah (may peace be upon him) leading the people in prayer with Umama daughter of Abu'l-'As on his neck; and when he prostrated he put her down.
@Book 4, Number 1110:
Abu Qatada reported: As we were sitting in the mosque, the Messenger of Allah (may peace be upon him) came to us, and the rest of the hadith is the same except that he made no mention that he led people in this prayer.
*2*Chapter 54: THE PERMISSIBILITY OF MOVING TWO STEPS IN THE PRAYER
@Book 4, Number 1111:
Abu Hazim is reported on the authority of his father: Some people came to Sahl b. Sa'd and began to differ about the wood of which the (Prophet's pulpit was made. He (Sahl b. Sa'd) said: By Allah, I know of which wood it is made and who made it, and the day when I saw the Messenger of Allah (may peace be upon him) seated himself on it on the first day. I said to him: O Abu Abbas (kunyah of Sabl b. Sa'd), narrate to us (all these facts), He said: The Messenger of Allah (may peace be upon him) sent a person to a woman asking her to allow her slave, a carpenter, to work on woods (to prepare a pulpit) so that I should talk to the people (sitting on it). Abu Hazim said: He (Sahl b. Sa'd) pointed out the name of (that lady) that day. So he (the carpenter) made (a pulpit) with these three steps. Then the Messengerof Allah (may peace be upon him) commanded it to be placed here (where it is lying now). It was fashioned out of the wood of al-Ghaba. And I saw the Messenger of Allah (may peace he upon him) standing upon it and glorifying Allah and the people also glorified Allah after him, while he was on the pulpit. He then raised (his head from prostration) and stepped back (on his heels) till he prostrated himself at the base of pulpit, and then returned (to the former place and this movement of one or two steps continued) till the prayer was complete. He then turned towards the people and said: O people, I have done it so that you should follow me and learn (my mode of) prayer.
@Book 4, Number 1112:
Abu Hazim reported: They (the people) came to Sahl b. Sa'd and they asked him of what thing the pulpit of the Apostle of Allah (may peace be upon him) was made, and the rest of the hadith is the same.
*2*Chapter 55: IT IS NOT ADVISABLE TO SAY PRAYER WHILE KEEPING ONE'S HAND ON ONE'S WAIST
@Book 4, Number 1113:
Abu Huraira reported from the Apostle of Allah (may peace be upon him) that he forbade keeping one's hand on one's waist while praying, and in the narration of Abu Bakr (the words are): The Messenger of Allah (may peace be upon him) forbade to do so.
*2*Chapter 56: IT IS FORBIDDEN TO REMOVE PEBBLES AND SMOOTH THE GROUND WHILE ENGAGED IN PRAYER
@Book 4, Number 1114:
Mu'aiqib quoted the Apostle of Allah (may peace be upon him) mentioning the removal of pebbles from the ground where he prostrated himself. He (the Prophet) said: It you must do so, do it only once.
@Book 4, Number 1115:
Mu'aiqib said: They asked the Apostle (may peace be upon him) about the removal of (pebbles) in prayer, whereupon he said: If you do it, do it only once.
*2*Chapter 57: FORBIDDANCE TO SPIT IN THE MOSQUE WHILE ENGAGED IN PRAYER
@Book 4, Number 1116:
Abdullah b. Umar reported: The Messenger of Allah (may peace be upon him) saw spittle on the wall towards Qibla, and scratched it away and then turning to the people said: When any one of you prays, he must not spit in front of him, for Allah is in front of him when he is engaged in prayer.
@Book 4, Number 1117:
Ibn Umar reported that the Messenger of Allah (may peace be upon him) saw sputum sticking to the Qibla wall of the mosque, the rest of the hadith is the same.
@Book 4, Number 1118:

Abu Sa'id al-Khudri reported: The Apostle of Allah (may peace be upon him) saw sputum sticking to the Qibla of the mosque. He scratched it off with a pebble and then forbade spitting on the right side or in front, but (it is permissible) to spit on the left side or under the left foot.
@Book 4, Number 1119:
Abu Huraira and Abu Sa'id narrated that the Messenger of Allah (may peace be upon him) saw sputum, and the rest of the hadith is the same.
@Book 4, Number 1120:
'A'isha reported: The Apostle of Allah (may, peace be upon him) saw spittle or snot or sputum, sticking to the wall towards Qibla and scratched it off.
@Book 4, Number 1121:
Abu Huraira reported that the Messenger of Allah (may peace be upon him) saw some sputum in the direction of the Qibla of the mosque. He turned towards people and said: How Is it that someone amongst you stands before his Lord and then spits out in front of Him? Does any one of you like that he should be made to stand in front of someone and then spit at his face? So when any one of you spits, he must spit on his left side under his foot. But if he does not find (space to spit) he should do like this. Qasim (one of the narrators) spat in his cloth and then folded it and rubbed it.
@Book 4, Number 1122:
Abu Huraira reported: I perceive as if I am looking at the Messenger of Allah (may peace be upon him) folding up a part of his cloth with another one.
@Book 4, Number 1123:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: When any one of you is engaged in prayer, he is holding intimate conversation with his Lord, so none of you must spit in front of him, or towards his right side, but towards his left side under his foot.
@Book 4, Number 1124:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Spitting in a mosque is a sin, and its expiation is that it should be buried.
@Book 4, Number 1125:
Shu'ba reported: I asked Qatada about spitting, in the mosque. He said: I heard Anas b. Malik say: I heard the Messenger of Allah (may peace be upon him) say: Spitting in the mosque is a sin, and its expiation is that it should be buried.
@Book 4, Number 1126:
Abu Dharr reported: The Apostle of Allah (may peace be upon him) said: The deeds of my people, good and bad, were presented before me, and I found the removal of something objectionable from the road among their good deeds, and the sputum mucus left unburied in the mosque among their evil deeds.
@Book 4, Number 1127:
Abdullah b. Shakhkhir reported on the authority of his father that he said: I said prayer with the Messenger of Allah (may peace be upon him) and saw him spitting and rubbing it off with his shoe.
@Book 4, Number 1128:
'Abdullah b. Shakhkhir narrated it on the authority of his father that he said prayer with the Messenger of Allah (may peace be upon him), and he spat and then rubbed it off with his left shoe.
*2*Chapter 58: PERMISSIBILITY OF WEARING SHOES IN PRAYER
@Book 4, Number 1129:
Sa'd b. Yazid reported: I said to Anas b. Malik: Did the Messenger of Allah (may peace be upon him) pray while putting on the shoes? He said: Yes.
@Book 4, Number 1130:
Sa'd b. Yazid Abu Mas'ama reported: I said to Anas like (that mentioned above).
*2*Chapter 59: IT IS NOT ADVISABLE TO PRAY WEARING A CLOTH WHICH HAS DESIGNS OR MARKINGS OVER IT
@Book 4, Number 1131:

'A'isha reported: The Apostle of Allah (may peace be upon him) prayed in a garment which had designs over it, so he (the Holy Prophet) said: Take it to Abu Jahm and bring me a plain blanket from him, because its designs have distracted me.
@Book 4, Number 1132:
'A'isha reported: The Messenger of Allah (may peace be upon him) stood for prayer with a garment which had designs over it. He looked at these designs and after completing the prayer said: Take this garment to Abu Jahm b. Hudhaifa and bring me a blanket for it has distracted me just now.
@Book 4, Number 1133:
'A'isha reported: The Apostle of Allah (way peace be upon him) had a garment which had designs upon it and this distracted him in prayer. He gave it to Abu Jahm and took a plain garment in its place which is known anbijaniya.
*2*Chapter 60: WHEN FOOD IS BROUGHT BEFORE A MAN AND HE IS INCLINED TO TAKE IT, HE SHOULD NOT SAY PRAYER BEFORE EATING IT AND UNDESIRABILITY OF PRAYING WHILE FEELING THE CALL OF NATURE
@Book 4, Number 1134:
Anas b. Malik reported the Apostle of Allah (may peace be upon him) saying: When the supper is brought and the prayer begins, one, should first take food.
@Book 4, Number 1135:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: When the supper is brought before you, and it is also the time to say prayer, first take food before saying evening prayer and do not hasten (to prayer, leaving aside the food).
@Book 4, Number 1136:
This hadith has been narrated on the authority of Anas by another chain of transmitters.
@Book 4, Number 1137:
Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) said: When the supper is served to any one of you and the prayer also begins. (in such a case) first take supper, and do not make haste (for prayer) till you have (taken the food).
@Book 4, Number 1138:
A hadith like this has been narrated from the Apostle of Allah (may peace be upon him) on the authority of Ibn 'Umar with another chain of transmitters.
@Book 4, Number 1139:
Ibn Atiq reported: Al-Qasim was in the presence of 'A'isha (Allah be pleased with her) that I narrated a hadith and Qasim was a man who committed errors in (pronouncing words) and his mother was a freed slave-girl. 'A'isha said to him: What is the matter with you that you do not narrate as this son of my brother narrated (the ahaditb)? Well I know from where you picked it up. This is how his mother brought him up and how your mother brought you up. Qasim felt angry (on this remark of Hadrat 'A'isha) and showed bitterness towards her. When he saw that the table had been spread for 'A'isha, he stood up, 'A'isha, said: Where are you going? He said: (I am going) to say prayer. She said: Sit down (to take the food). He said: I must say prayer. She said: Sit down,) faithless, for I have heard the Messenger of Allah (may peace be upon him) say: No prayer can be (rightly said) when the food is there (before the worshipper), or when he is prompted by the call of nature.
@Book 4, Number 1140:
'Abdullah b. 'Atiq narrated from the Apostle (may peace be upon him) on the authority of 'A'isha, but he made no mention of the account of Qasim.
*2*Chapter 61: FORBIDDANCE TO EAT GARLIC, ONIONS, AND ANYTHING OF OFFENSIVE SMELL WHILE COMING TO THE MOSQUE
@Book 4, Number 1141:
Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) said during the battle of Khaybar: He who ate of this plant, i. e. garlic, should not come to the mosques. In the narration of Zubair, there is only a mention of" battle" and not of Khaybar.
@Book 4, Number 1142:

Ibn 'Umar reported: The Messenuer of Allah (may peace be upon him) said: He who eats of this (offensive) plant must not approach our mosque, till its odour dies: (plant signifies) garlic.
@Book 4, Number 1143:
Ibn Suhaib reported: Anas was asked about the garlic; he stated that the Messenger of Allah (may peace be upon him) had said: He who eats of this plant (garlic) should not approach us and pray along with us.
@Book 4, Number 1144:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who eats of this plant (garlic) should not approach our mosque and should not harm us with the odour of garlic.
@Book 4, Number 1145:
Jabir reported: The Messenger of Allah (may peace be upon him) forbade eating of onions and leek. When we were overpowered by a desire (to eat) we ate them. Upon this he (the Holy Prophet) said: He who eats of this offensive plant must not approach our mosque, for the angels are harmed by the same things as men.
@Book 4, Number 1146:
Jabir reported: The Messenger of Allah (may peace be upon him) said: He who eats garlic or onion should remain away from us or from our mosque and stay in his house. A kettle was brought to him which had (cooked) vegetables in it, He smelt (offensive) odour in it. On asking he was informed of the vegetables (cooked in it). He said: Take it to such and such Companion. When he saw it, he also disliked eating it. (Upon this). he (the Holy Prophet) said: You may eat it, for I converse wkh one with whom you do not converse.
@Book 4, Number 1147:
Jabir b. 'Abdullah reported the Apostle of Allah (may peace be upon him) mying: He who eats of this (offensive) plant, i. e garlic, and sometirres he said: He who eats onion and garlic and leek, should not approach our mosque for the angels are harmed by the same things as the children of Adam.
@Book 4, Number 1148:
Ibn Juraij has narrated it with the same chain of transmitters: He who eats of this plant, i. e. garlic, should not come to us in our mosque, and he made no mention of onions or leek.
@Book 4, Number 1149:
Abu Sa'id reported: We made no transgression but Khaybar was conquered. We, the Companions of the Messenger of Allah (may peace be upon him), fell upon this plant. i e. garlic. because the people were hungry. We ate it to our heart's content and then made our way towards the mosque. The Messenger of Allah (may peace be upon him) sensed its odour and he said: He who takes anything of this offensive plant must not approach us in the mosque. The people said: Its (use) has been forbidden; its (use) bu been forbidden. This reached the Apostle of Allah (may peace be upon him) and he said: O people, I cannot forbid (the use of a thing) which Allah has made lawful, but (this garlic) is a plant the odour of which is repugnant to me.
@Book 4, Number 1150:
Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) along with his Companions happened to pass by a field in which onions were sown. The people stopped there and ate out of that, but some of them did not eat. Then they (Propbet's Companions) went to him. He (first) called those who had not eaten the onions and kept the others (who had taken onions) waiting till its odour vanished.
@Book 4, Number 1151:
Ma'dan b. Talha reported: 'Umar b. Khattab, delivered the Friday sermon and he made a mention of the Apostle of Allah (may peace be upon him) and Abu Bakr. He (further) said: I saw in a dream that a cock pecked me twice, and I perceive that my death is near. Some people have suggested me to appoint my successor. And Allah would not destroy His religion. His caliphate and that with which He sent His Apostle (may peace be upon him) If death approaches me soon, the (issue) of Caliphate (would be decided) by the consent of these six men with whom the Messenger of Allah (may peace be upon him) remained well pleased till his death. And I know fully well that some people would blame me that I killed with these very hands of mine some persons who apparently professed (Islam). And if

they do this (blame me) they are the enemies of Allah, and are non-believers and have gone astray. And I leave not after me anything which to my mind seems more important than Kalala. And I never turned towards the Messenger of Allah (may peace be upon him) (for guidance) more often than this Kalala, and he (the Holy Prophet) was not annoyed with me on any other (issue) than this: (And he was so perturbed) that he struck his fingers on my chest and said: Does this verse. that is at the end of Surat al-Nisa'. which was revealed in the hot season not suffice you? And if I live longer I would decide this (problem so clearly) that one who reads the Qur'an, or one who does not read it, would be able to take (correct), decisions (under its light). He ('Umar) further said: Allah! I call You witness on these governors of lands, that I sent them to (the peoples of these lands) so that they should administer justice amongst them, teach them their religion and the Sunnah of the Apostle of Allah (may peace be upon him), and distribute amongst them the spoils of war and refer to me that which they find difficult to perform. O people. you eat 'these two plants and these are onions and garlic. and I find them nothing but repugnant for I saw that when the Messenger of Allah (may peace be upon him) sensed the odour of these two from a person in a mosque, he was made to go to al-Baqi'. So he who eats it should (make its odour) die by cooking it well.
@Book 4, Number 1152:
This hadith has been narrated by Qatada with the same chain of transmitters.
*2*Chapter 62: IT IS FORBIDDEN TO CRY OUT FOR FINDING OUT THE LOST THING IN THE MOSQUE
@Book 4, Number 1153:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: If anyone bears a man crying out in the mosque about something lie has lost, he should say: May Allah not restore it to you, for the mosques were not built for this.
@Book 4, Number 1154:
Abu Huraira reported Allah's Messenger (may peace be upon him) saying like this.
@Book 4, Number 1155:
Sulaiman b. Buraida narrated it on the authority of his father that a man cried out in the mosque saying: Who had called out for the red camel? Upon this the Apostle of Allah (may peace be upon him) said: May it not be restored to you! The mosques are built for what they are meant.
@Book 4, Number 1156:
Sulaiman b. Buraida reported on the authority of his father that when the Apostle of Allah (may peace be upon him) had said prayer a man stood up and said: Who called for a red camel? (Upon this) the Apostle of Allah (may peace be upon him) said: May it not be restored to you! The mosques are built for what they are meant.
@Book 4, Number 1157:
Ibn Buraida narrated it on the authority of his father that a Bedouin came when the Apostle of Allah (may peace be upon him) had completed the morning prayer. He thrust his head in the door of the mosque, and then the hadith (as narrated above) was narrated.
@Book 4, Number 1158:
This hadith has been reported by another chain of transmitters.
*2*Chapter 63: FORGETFULNESS IN PRAYER AND PROSTRATION AS COMPENSATION FOR IT
@Book 4, Number 1159:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When any one of you stands up to pray. the devil comes to him and confuses him to that he does not know how much he has prayed. If any one of you h" such an experience he should perform two prostrations while sitting down (in qa'da).
@Book 4, Number 1160:
This hadith has been narrated by al-Zubri with the same chain of transmitters.
@Book 4, Number 1161:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When there is a call to prayer the devil runs back breaking the wind so that he may not hear the call, and when the call is

complete he comes back. And when the takbir is pronounced he again runs back, and when takbir is over he comes back and distracts a man saying: Remember such and such, remember such and such, referring to something the man did not have in his mind. with the result that he does not know how much he has prayed; so when any one of you is not sure how much he has prayed. he should perform two prostrations while sitting (qa'da).
@Book 4, Number 1162:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: The devil takes to his heels breaking wind when the prayer begins. and the rest is the same but with this addition:" He (the devil) makes him think of pleasant things (or things productive of enjoyment) and of the things wished for, and reminds him of such needs which he had forgotten."
@Book 4, Number 1163:
'Abdullah b. Buhaina reported: The Messenger of Allah (may peace be upon him) led us two rak'ahs of prayer in one of the (obligatory) prayers and then got up and did not sit. and the people stood up along with him. When he finished the prayer and we expected him to pronounce salutation. he said:" Allah is Most Great" while sitting and made two prostrations before salutation and then pronounced (the, final) salutation.
@Book 4, Number 1164:
'Abdullah b. Buhaina al-Asadi, the ally of Abual-Muttalib, reported: The Messenger of Allah (may peace be upon him) stood up in the noon prayer (though) he hadith sit (after the two rak'ahs). When he completed the prayer he performed two prostrations and said," Allah is the Most Great" in each prostration, while he was sitting before pronouncing salutation, and the people performed prostration along with him. That was a compensation for he had forgotten to observe jalsa (after two rak'ahs).
@Book 4, Number 1165:
'Abdullah b. Malik ibn Buhaina al-Asadi reported: The Messenger of Allah (may peace be upon him) stood up (at the end of two rak'ahs) when he had to sit and proceeded on with the prayer. But when he was at the end of the prayer, he performed a prostration before the salutation and then pronounced the salutation.
@Book 4, Number 1166:
Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) said: When any one of you is in doubt about his prayer and he does Dot know how much he has prayed, three or four (rak'ahs). he should cast aside his doubt and base his prayer on what he is sure of. then perform two prostrations before giving salutations. If he has prayed five rak'ahs, they will make his prayer an even number for him, and if he has prayed exactly four, they will be humiliation for the devil.
@Book 4, Number 1167:
This hadith has been narrated by Zaid b. Aslam with the same chain of transmitters and he said: He should perform two prostrations before the salutation, as it was mentioned by Sulaiman b. Bilal.
@Book 4, Number 1168:
'Alqama narrated It on the authority of 'Abdullah (b. Mas'ud) who said: The Messenger of Allah (may peace be upon him) said the prayer; (the narrator added): He made some act of omission or commission when he pronounced salutation; it was said to him: Messenger of Allah, is there something new about (he prayer? He (the Holy Prophet) said: What is it? They said: You said prayer in such and such away. He (the narrator) said: He (the Holy Prophet) turned his feet and faced the Qibla and performed two prostrations and then pronounced salutations, and then turned his face towards us and said: If there is anything new about prayer (new command from the Lord) I informed you of that. But I am a human being and I forget as you for. get, so when I forget, remind me, and when any one of you is in doubt about his prayer. he should aim at what Is correct. and complete his prayer in that respect and then make two prostrations.
@Book 4, Number 1169:
This hadith has been narrated by Mansur with the same chain of transmitters, with a slight modification of words.
@Book 4, Number 1170:

This hadith is reported by Mansur with the same chain of transmitters, but with these words:" He should aim at correct (prayer) and it is advisable."
@Book 4, Number 1171:
This hadith has been narrated by Mansur with the same chain of transmitters with the words: I, He should aim at what is correct and complete."
@Book 4, Number 1172:
This hadith has been narrated by Mansur with the same chain of transmitters and said:" He should aim at correctness and that is right."
@Book 4, Number 1173:
This hadith has been reported by Mansur with the same chain of transwitters and he said:" He should aim at what is according to him correct."
@Book 4, Number 1174:
This hadith has been narrated by Mansur and he said:" He should aim at correctness."
@Book 4, Number 1175:
'Abdullah (b. Mas'ud) reported: The Apostle of Allah (may peace be upon him) said five rak'ahs of the noon prayer and when he completed the prayer, It was said to him: Has there been (commanded) an addition In prayer? He said: What is it? They said: You have said five rak'ahs, so he performed two prostrations.
@Book 4, Number 1176:
Alqama reported: He (the Holy Prophet) had led them five rak'ahs in prayer.
@Book 4, Number 1177:
Ibrahim b. Suwaid-reported: 'Alqama led us in the noon prayer and be offered five rak'ahs; when the prayer was complete, the people said to him: Abu Shibl, you have offered five rak'ahs. He said: No, I have not done that. They said: Yes (you said five rak'ahs). He (the narrator) said: And I was sitting in a corner among people and I was just a boy. I (also) said: Yes, you have offered five (rak'ahs). He said to me: O, one-eyed, do you say the same thing? I said: Yes. Upon this he turned (his face) and performed two prostrations and then gave salutations, and then reported 'Abdullah as saying: The Messenger of Allah (may peace be upon him) led us in prayer and offered five rak'ahs. And as he turned away the people began to whisper amongst themselves. He (the Holy Prophet) said: What is the matter with you? They said: Has the prayer been extended? He said: No. They said: You have in fact said five rak'ahs. He (the Holy Prophet) then turned his back (and faced the Qibla) and performed two prostrations and then gave salutations and further said: Verily I am a human being like you, I forget just as you forget. Ibn Numair made this addition:" When any one of you forgets, he must perform two prostrations."
@Book 4, Number 1178:
'Abdullah (b. Mas'ud) reported: The Messenger of Allah (may peace be upon him) led us five (rak'ahs in prayer). We said: Messenger of Allah, has the prayer been extended? He said: What is the matter? They said: You have said five (rak'ahs). He (the Holy Prophet) said: Verily I am a human being like you. I remember as you remember and I forget just as you forget. He then performed two prostrations as (compensation of) forgetfulness.
@Book 4, Number 1179:
'Abdullah (b. Mas'ud) reported: The Messenger of Allah (may peace be upon him) said prayer and he omitted or committed (something). Ibrahim (one of the narrators of this hadith) said: It is my doubt, and it was said: Messenger of Allah, has there been any addition to the prayer? He (the Holy Prophet) said: Verily I am a human being like you. I forget just as you forget so when any one of you forgets, he must perform two prostrations, and he (the Holy Prophet) was sitting and then the Messenger of Allah (may peace be upon him) turned (his face towards the Qibla) and performed two prostrations.
@Book 4, Number 1180:
'Abdullah b. Mas'ud reported: The Apostle of Allah (may peace be upon him) performed two prostrations for forgetfulness after salutation and talking.
@Book 4, Number 1181:

Abdullah reported: We prayed along with the Messenger of Allah (may peace he upon him) and he committed or omitted (something). Ibrahim said: By Allah, this is a misgiving of mine only. We said: Messenger of Allah, is there something new about the prayer? He (the Holy Prophet) said: No. We told him about what he had done. He (the Holy Prophet) said: When a man commits or omits (something in prayer), he should perform two prostrations, and he then himself performed two prostrations.
@Book 4, Number 1182:
Ibn Sirin reported Abu Huraira as saying: The Messenger of Allah (may peace be upon him) led us in one of the two evening prayers, Zuhr or 'Asr, and gave salutations after two rak'ahs and going towards a piece of wood which was placed to the direction of the Qibla in the mosque, leaned on it looking as if he were angry. Abu Bakr and Umar were among the people and they were too afraid to speak to him and the people came out in haste (saying): The prayer has been shortened. But among them was a man called Dhu'I-Yadain who said: Messenger of Allah, has the prayer been shortened or have you forgotten? The Apostle of Allah (may peace be upon him) looked to the right and left and said: What was Dhu'I-Yadain saying? They said: He is right. You (the Holy Prophet) offered but two rak'ahs. lie offered two (more) rak'ahs and gave salutation, then said takbir and prostrated and lifted (his head) and then said takbir and prostrated, then said takbir and lifted (his head). He (the narrator) says: It has been reported to me by Imran b. Husain that he said: He (their) gave salutation.
@Book 4, Number 1183:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) led us in one of the evening prayers. And this hadith was narrated like one transmitted by Sufyan.
@Book 4, Number 1184:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) led us in the 'Asr prayer and gave salutation after two rak'ahs. Dhu'l-Yadain (the possessor of long arms) stood up and said: Messenger of Allah, has the prayer been shortened or have you forgotten? The Messenger of Allah (may peace be upon him) said: Nothing like this has happened (neither the prayer has been shortened nor have I forgotten). He (Dhu'l-Yadain) said: Messenger of Allah, something has definitely happened. The Messenger of Allah (may peace be upon him) turned towards people and said: Is Dhu'l-Yadain true (in his assertion)? They said: Messenger of Allah, he is true. Then the Messenger of Allah (may peace be upon him) completed the rest of the prayer. and then performed two prostrations while he was sitting after salutation.
@Book 4, Number 1185:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said two rak'ahs of the noon prayer and then gave salutation when a man from Band Sulaim came to him and said: Messenger of Allah. has the prayer been shortened, or have you forgotten? -and the rest of the hadith is the same.
@Book 4, Number 1186:
Abu Huraira reported: I offered with the Apostle of Allah (may peace be upon him) the noon prayer and the Messenger of Allah (may peace be upon him) gave salutation after two rak'ahs. A person from Bani Sulaim stood up, and the rest of the hadith was narrated as mentioned above.
@Book 4, Number 1187:
'Imran b. Husain reported: The Messenger of Allah (may peace be upon him) said the afternoon prayer and gave the salutation. at the end of three rak'ahs and then went into his house. A man called al-Khirbaq, who bad long aims, got up and went to him, and addressed him as Messenger of Allah and mentioned to him what he had done. He came out angrily trailing his mantle, and when he came to the people he said: Is this man telling the truth? They said: Yes. He then said one rak'ah and then gave salutation and then performed two prostrations and then gave salutation.
@Book 4, Number 1188:
Imran b. Husain reported: The Messenger of Allah (may peace be upon him) said three rak'ahs of the 'Asr prayer and then got up and went to his apartment. A man possessing large arms stood up and said: Messenger of Allah, bias the player been shortened? He came out angrily, and said the rak'ah which he had omitted and then gave salutation. then performed two prostrations of forgetfulness and then gave salutation.

*2*Chapter 64: PROSTRATION WHILE RECITING THE QUR'AN
@Book 4, Number 1189:
Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) while reciting the Qur'an recited its scarab containing sajda, and he performed prostration and we also prostrated along with him (but we were so overcrowded) that some of us could not find a place for our forehead (when prostrating ourselves).
@Book 4, Number 1190:
Ibn 'Umar reported: Sometimes the Messenger of Allah (may peace be upon him) recited the Qur'an, and would pass by (recite) the verse of sajda and performed prostration and he did this along with us, but we were so crowded in his company that none of us could find a place for performing prostration. (and it was done on occasions) other than prayer.
@Book 4, Number 1191:
Abdullah (b. 'Umar) reported: The Apostle of Allah (may peace be upon him) recited (Surat) al Najm and performed prostration during its recital and all those who were along with him also prostrated themselves except one old man who took a handful of pebbles or dust in his palm and lifted it to his forehead and said: This is sufficient for me. 'Abdullah said: 1 saw that he was later killed in a state of unbelief.
@Book 4, Number 1192:
'ta' b. Yasar reported that he had asked Zaid b. Thabit about recital along with the Imam, to which he said: There should be no recital along with the Imam in anything, and alleged that he recited:" By the star when it sets" (Surah Najm) before the Messenger of Allah (may peace be upon him) and he did not prostrate himself.
@Book 4, Number 1193:
Abu Salama b. 'Abual-Rahman reported: Abu Huraira recited before them:" hen the heaven burst asunder" (al-Qur'an, lxxxiv. 1) and performed prostration. After completing (the prayer) he informed them that the Messenger of Allah (may peace be upon him) has prostrated himself at it (this verse).
@Book 4, Number 1194:
A hadith like this has been narrated by AbuSalama on the authority of Abu Huraira.
@Book 4, Number 1195:
Abu Huraira reported: We performed prostration along with the Messenger of Allah (may peace be upon him) (as he recited these verses:)" When the heaven burst asunder" and" Read in the name of Thy Lord" (al-Qur'an, xcvi. 1).
@Book 4, Number 1196:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) prostrated himself (while reciting these verses)." When the heaven burst asunder" ;" Read in the name of Thy Lord".
@Book 4, Number 1197:
A hadith like this has been transmitted by Abual-Rahman al-Araj on the authority of Abu Huraira.
@Book 4, Number 1198:
Abu Rafi' reported: I said the night prayer along with Abu Huraira and -as he recited:" When the heaven burst asunder," he performed prostration. Isaid to him: What prostration is this? He said: I prostrated myself (on this occasion of recital) behind Abu'I-Qasim (Muhammad. may peace be upon him), and Iwould go on doing this till I meet him (in the next world). Ibn 'Abu al-A'la said: (Abu Huraira uttered this:) I would not abandon performing prostration.
@Book 4, Number 1199:
This hadith has been narrated by Tamimi with the same chain of transmitters except for this that they made no mention of:" Behind Abu'l-Qasim" (may peace be upon him).
@Book 4, Number 1200:
Abu Rafi' reported: I saw Abu Huraira performing prostration (while reciting this verse:)" When the heaven burst asunder." I said to him: Do you prostrate yourself (while reciting) i? He said: Yes, I saw my best Friend (may peace be upon him) prostrating himself on (the recital of this verse) and I shall continue prostrating till I meet him. Shu'ba asked: Do you mean (by Friend) the Apostle of Allah (may peace be upon him)? He said: Yes.

*2*Chapter 65: HOW JALSA IS TO BE OBSERVED
@Book 4, Number 1201:
Abdullah b. Zubair narrated on the authority of his father: When the Messenger of Allah (may peace be upon him) sat in prayer. he placed the left foot between his thigh and shank and stretched the right foot and placed his left hand or his left knee and placed his right hand on his right thigh, and raised his finger.
@Book 4, Number 1202:
'Abdullah b. Zubair narrated on the authority of his father that when the Messenger of Allah (may peace be upon him) sat for supplication, i. e. tashahhud (blessing and supplication), he placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger, and placed his thumb on his (milddle) finger, and covered his knee with the palm of his left hand..
@Book 4, Number 1203:
Ibn 'Umar reported that when the Messenger of Allah (may peace be upon him) sat for tashahhud he placed his left hand on his left knee. and his right hand on his right knee. and he raised his right finger, which is next to the thumb, making supplication in this way, and he stretched his left hand on his left knee. Another version on the authority of Ibn Umar says: When the Messenger of Allah (may peace be upon him) sat for tashahhud, he placed his left hand on his left knee and placed his right hand on his right knee, and he formed a ring like (fifty-three) and pointed with his finger of attestation.
@Book 4, Number 1204:
'Ali b. 'Abual-Rahman al-Mu'awi reported: 'Abdullah b. Umar saw me playing with pebbles during prayer. After finishing the prayer he forbade me (to do it) and said: Do as the Messenger of Allah (may peace be upon him) used to do. I said: How did Allah's Messenger (may peace be upon him) do? He said that he (the Messenger of Allah) sat at tashahhud, placed his right palm on the right thigh and closed all his fingers and pointed with the help of finger next to the thumb, and placed his left palm on his right thigh.
@Book 4, Number 1205:
This hadith has been narrated by another chain of transmitters.
*2*Chapter 66: TASLIM AT THE COMPLETION OF THE PRAYER
@Book 4, Number 1206:
Abu Ma'mar reported: There was an Amir in Mecca who pronounced taslim twice. Abdullah said: Where did he get this sunnah? Al-Hakam said: There is a hadith to the effect that the Messenger of Allah (may peace be upon him) did like It.
@Book 4, Number 1207:
'Abdullah reported: An Amir or a person pronounced taslim twice. 'Abdullah said: Where did he get this sunnah?
@Book 4, Number 1208:
'Amir b. Sa'd reported: I saw the Messenger of Allah (may peace be open him) pronouncing taslim on his right and on his left till I saw the whiteness of his cheek.
*2*Chapter 67: DHIKR AFTER THE PRAYER
@Book 4, Number 1209:
Ibn 'Abbas said: We used to know that Allah's Messenger (may peace be upon him) had finished his prayer when we heard the takbir (Allah-O-Akbar).
@Book 4, Number 1210:
Ibn 'Abbas reported: We knew the finishing of the prayer of the Messenger of Allah (may peace be upon him) through takbir. 'Amr (b. Dinar) said: I made a mention of it to Abu Mas'ud. hue he rejected it and said: I never narrated it to you. 'Amr said: He did narrate it before this.
@Book 4, Number 1211:
Ibn 'Abbas reported: Dhikr (mentioning the name of Allah) in a loud voice after obligatory prayers was (a common practice) during the lifetime of the Apostle of Allah (may peace be upon him) ; and when I heard that I came to knew that they (the people) had finished the prayer.
*2*Chapter 68: DESIRABILITY OF SEEKING REFUGE FROM THE TORMENT OF THE GRAVE

@Book 4, Number 1212:
'A'isha reported: The Holy Prophet (may peace be upon him) entered my house when a Jewess was with me and she was saying: Do you know that you would be put to trial in the grave? The Messenger of Allah (may peace be upon him) trembled (on hearing this) and said: It is the Jews only who would-be put to trial. 'A'isha said: We passed some nights and then the Messenger of Allah (may peace be upon him) said: Do you know that it has been revealed to me:" You would be put to trial in the grave"? 'A'isha said: 1 heard the Messenger of Allah (may peace be upon him) seeking refuge from the torment of the grave after this.
@Book 4, Number 1213:
Abu Huraira reported. I heard the Messenger of Allah (may peace be upon him) seeking refuge from the torment of the grave after this (after the revelation).
@Book 4, Number 1214:
'A'isha reported: There came to me two old women from the old Jewesses of Medina and said: The people of the grave are tormented in their graves. I contradicted them and I did not deem it proper to testify them. They went away and the Messenger of Allah (may peace be upon him) came to me and I said to him: Messenger of Allah I there came to me two old women from the old Jewesses of Medina and asserted that the people of the graves would be tormented therein. He (the Prophet) said: They told the truth; they would be tormented (so much) that the animals would listen to it. She ('A'isha) said: Never did I see him (the Holy Prophet) afterwards but seeking refuge from the torment of the grave in prayer.
@Book 4, Number 1215:
Masruq reported this hadith on the authority of 'A'isha who said: Never did he (the Holy Prophet) say prayer after this in which I did not hear him seeking refuge from the torment of the grave.
@Book 4, Number 1216:
'A'isha reported: 1 heard the Messenger of Allah (may peace be upon him) seeking refuge from the trial of Dajjal (Antichrist) in prayer.
@Book 4, Number 1217:
Abu Huraira reported: The Messenger of Allah (way peace be upon him) said: When any one of you utters tashahhud (in prayer) he must seek refuge with Allah from four (trials) and should thus say:" O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih al-Dajjal" (Antichrist).
@Book 4, Number 1218:
'A'isha, the wife of the Apostle of Allah (may peace be upon him) reported: The Apostle of Allah (may peace be upon him) used to supplicate in prayer thus:" O Allah! I seek refuge with Thee from the torment of the grave, and I seek refuge with Thee from the trial of the Masih al-Dajjal (Antichrist) and I seek refuge with Thee from the trial of life and death. O Allah! I seek refuge with Thee from sin and debt." She ('A'isha) reported: Someone said to him - (the Holy Prophet): Messenger of Allah! why is it that you so often seek refuge from debt? He said: When a (person) incurs debt, (he is obliged) to tell lies and break promise.
@Book 4, Number 1219:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When any one of you completes the last tashahhud. he should seek refuge with Allah from four (trials). I. e. from the torment of Hell, from the torment of grave, from the trial of life and death. -and from the mischief of Masih at-Dajjal (Antichrist). This hadith has been narrated by al-Auza'i with the same chain of transmitters but with these words:" When any one of you completes the tashahhud" and he made no mention of the words" the last".
@Book 4, Number 1220:
Abu Huraira reported: The Apostle of Allah (may peace be upon him) said: O Allah! I seek refuge with Thee from the torment of the grave, and the torment of Hell, and the trial of life and death and the mischief of Masih al-Dajjal.
@Book 4, Number 1221:

Abu Huraira reported the Messenger of Allah (may peace be upon him) as saying: Seek refuge with Allah from the torment of Hell, seek refuge with Allah from the torment of the grave, and seek refuge with Allah from the trial of Masih al-Dajjal and seek refuge with Allah from the trial of life and death.
@Book 4, Number 1222:
A hadith like this has been transmitted by Ibn Tawus from his father on the authority of AbuHuraira.
@Book 4, Number 1223:
A hadith like this has been transmitted by A'raj on the authority of Abu Huraira.
@Book 4, Number 1224:
Abu Huraira reported that the Apostle of Allah (may peace be upon him) use (t to seek refuge from the torment of the grave, torment of Hell and the trial of Dajjal.
@Book 4, Number 1225:
Ibn 'Abbas reported that the Messenger of Allah (may peace he upon him) used to teach them this supplication (in the same spirit) with which he used to teach them a surah of the Qur'an. He would thus instruct us:" Say, O Allah I we seek refuge with Thee from the torment of Hell, and I seek refuge with Thee from the torment of the grave, and I seek refuge with Thee from the trial of Masih al-Dajjal. and I seek refuge with Thee from the trial of life and death." Muslim b. Hajjaj said: It has reached me that Tawus said to his son: Did you make this supplication in prayer? He said: No. (Upon this) he (Tawus) said: Repeat the prayer. Tawus has narrated this hadith through three or four (transmitters) with words to the same effect.
*2*Chapter 69: EXCELLENCE OF DHIKR AFTER PRAYER AND ITS DESCRIPTION
@Book 4, Number 1226:
Thauban reported: When the Messenger of Allah (may peace be upon him) finished his prayer. he begged forgiveness three times and said: O Allah! Thou art Peace, and peace comes from Thee; Blessed art Thou, O Possessor of Glory and Honour. Walid reported: I said to Auza'i: How Is the seeking of forgiveness? He replied: You should say:, I beg forgiveness from Allah, 1 beg forgiveness from Allah."
@Book 4, Number 1227:
'A'isha reported: When the Messenger of Allah (may peace be upon him) pronounced salutation, he salutation longer than it took him to say: O Allah: Thou art Peace, and peace comes from Thee, blessed art Thou, Possessor of Glory and]Honour; and in the narration of Ibn Numair the words are:" O Possessor of Glory and Honour."
@Book 4, Number 1228:
Ibn Numair narrated it with the same chain of transmitters and said: O Possessor of Glory and Honour.
@Book 4, Number 1229:
A hadith like this has been transmitted by Abdullah b. Harith on the authority of A'isha except for the words that he (the Holy Prophet) used to say:" 0 Possessor of Glory and Honour."
@Book 4, Number 1230:
Mughira b. Shu'ba wrote to Mu'awiya: When the Messenger of Allah (may peace be upon him) finished the prayer and pronounced salutation he uttered (this supplication):" There is no god but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due and He is Potent over every. thing. O Allah! no one can withhold what Thou givest, or give what Thou withholdest, and the riches cannot avail a wealthy person with Thee."
@Book 4, Number 1231:
A hadith like this has been narrated by Mughira b. Shu'ba with another chain of transmitters. Abu Bakr and Abu Kuraib narrated in their narration (that Warrad reported): Mughira gave me dictation of it and 1 wrote it to Mu'awiya.
@Book 4, Number 1232:
Warrad, the freed slave of Mughira b. Shu'ba, reported: Mughira b. Shu'ba wrote to Mu'awiya (it was Warrad who wrote this letter for him, i. e. Mughira): I heard the Messenger of Allah (may peace be upon him) saying:" When the salutation is pronounced." and the rest of the hadith is the same except this that he made no mention of:" He is Potent over everything."
@Book 4, Number 1233:

Warrad, the scribe of Mughira b. Shu'ba, reported: Mu'awiya wrote to Mughira (the contents) of the hadith as transmitted by Mansur and A'mash.
@Book 4, Number 1234:
Warrad, the scribe of Mughira b. Shu'ba, reported: Mu'awiya wrote to Mughira: Write to me anything which you heard from the Messenger of Allah (may peace be upon him). So he (Mughira) wrote to him (Mu'awiya): I heard the Messenger of Allah (may peace be upon him) uttering (these words) at the completion of prayer:" There is no god but Allah. He is alone and there is no partner with Him. Sovereignty belongs to Him and to Him is praise due and He is Potent over everything. O Allah! no one can withhold what Thou givest, or give what Thou withholdest, and riches cannot avail a wealthy person with Thee."
@Book 4, Number 1235:
Abu Zubair reported: Ibn Zubair uttered at the end of every prayer after pronouncing salutation (these words):" There is no god but Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He is Potent over everything. There is no might or power except with Allah. There is no god but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no god but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it." (The narrator said): He (the Holy Prophet) uttered it at the end of every (obligatory) prayer.
@Book 4, Number 1236:
Abu Zubair reported: Abdullah b Zubair used to say La ilaha il-Allah at the end of every prayer like the hadith narrated by Ibn Numair and he reported it in the end, and then reported Ibn Zubair saying: The Messenger of Allah (may peace be upon him) uttered La ilaha il-Allah at the end of every prayer.
@Book 4, Number 1237:
Abu Zubair reported: I heard Abdullah b. Zubair addressing (people) on the pulpit and saying: When the Messenger of Allah (may peace be upon him) pronounced salutation at the end of the prayer or prayers, and then he made a mention of the hadith as transmitted by Hisham b. 'Urwa.
@Book 4, Number 1238:
Abu Zubair al-Makki reported that he had heard 'Abdullah b. Zubair uttering (the words) like that of the hadith (narrated above) at the end of the prayer after pronouncing salutation. He at the conclusion also said that he was making a mention of that from the Messenger of Allah (may peace be upon him).
@Book 4, Number 1239:
Abu Huraira reported: The poor amongst the emigrants came to the Messenger of Allah (may peace be upon him) and said: The possessors of great wealth have obtained the highest ranks and the lasting bliss. lie (the Holy Prophet) said: How Is that? They said: They pray as we pray, and they observe fast as we observe fast, and they give charity but we do not give charity, and they set slaves free but we do not set slaves free. Upon this the Messenger of Allah (may peace be upon him) said: Shall A not teach you something by which you will catch upon those who have preceded you, and get ahead of those who come after you, only those who do as you do being more excellent than you? They said: Yes, Messenger of Allah. He (the Holy Prophet) said: Extol Allah, declare His Greatness, and Praise Him thirty-three times after every prayer. Abu Salih said: The poor amongst the emigrants returned to the Messenger of Allah (may peace upon him) saying: Our brethren, the possessors, of property have heard what we have done and they did the same. So the Messenger of Allah (may peace be upon him) said: This is Allah's Grace which He gives to whom He wishes. Sumayy reported: I made a mention of this hadith to some members of my family (and one of them) said: You have forgotten; he (the Holy Prophet) had said (like this):." Extol Allah thirty-three time. praise Allah thirty-three times and declare His Greatness thirty-three times. Ibn 'Ajjan said: 1 made a mention of this hadith to Raja' b. Haiwata and he narrated to me a hadith like this from AbuSalih from the Messenger of Allah (may peace be upon him) on the authority of Abu Huraira.
@Book 4, Number 1240:
Abu Huraira narrated it from the Messenger of Allah (may peace be upon him) that they (the poor among the emigrants) said: Messenger of Allah, the possessors of great wealth have obtained the highest ranks and lasting bliss, and the rest of the hadith is the same as transmitted by Qutaiba on the

authority of Laith except that he inserted the words of Abu Salih in the narration of Abu Huraira that" the poor of the emigrants came back," to the end of the hadith,, but this addition was made that Suhail said (that every part of the supplication, i. e. Glorification of Allah, His Praise and declaration of His Greatness) should be uttered eleven times making the total as thirty-three.
@Book 4, Number 1241:
Ka'b b. 'Ujra reported Allah's Messenger (may peace be upon him) as saying: There are certain ejaculations, the repeaters of which or the performers of which after every prescribed prayer will never be caused disappointment:" Glory be to Allah" thirty-three times." Praise be to Allah" thirty-three times, and" Allah is most Great" thirty-four times.
@Book 4, Number 1242:
Ka'b b. 'Ujra reported Allah's Messenger (may peace be upon him) as saying: There are certain ejaculations, the repeaters of which or the performers of which at the end of every prayer will never be caused disappointment:" Glory be to Allah" thirty-three times," Praise be to Allah" thirty-three times, and" Allah is most Great" thirty-four times.
@Book 4, Number 1243:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If anyone extols Allah after every prayer thirty-three times, and praises Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred:" There is no god but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything," his sins will be forgiven even If these are as abundant as the foam of the sea.
@Book 4, Number 1244:
This hadith has been narrated by Abu Huraira by another chain of transmitters.
*2*Chapter 70: WHAT IS TO BE RECITED BETWEEN TAKBIR TAHRIMA AND RECITATION OF THE QUR'AN
@Book 4, Number 1245:
Abu Huraira reported that Allah's Messenger (may peace be upon him) used to observe, silence for a short while between the takbir (at the time of opening the prayer) and the recitation of the Qur'an. I said to him: Messenger of Allah, for whom I would give my father and mother in ransom, what do you recite during your period of silence between the takbir and the recitation? He said: I say (these words):" O Allah, remove my sins from me as Thou hast removed the East from the West. O Allah purify me from sins as a white garment is purified from filth. O Allah! wash away my sins with water, snow and hall."
@Book 4, Number 1246:
Abu Huraira reported that when the Messenger of Allah (may peace be upon him) stood up for the second rak'ah he opened it with the recitation of the praise of Allah, the Lord of universe (al-Fatiha), and he did not observe silence (before the recitation of al-Fatiha).
@Book 4, Number 1247:
Anas reported: A man came panting and entered the row of worshippers and said: Praise be to Allah, much praised and blessed. When the Messenger of Allah (may peace be upon him) finished the prayer he said: Who amongst you uttered these words? The people remained silent. He (the Holy Prophet again said) -: Who amongst you uttered these words? He said nothing wrong. Then a man said: I came and had a difficulty in breathing, so I uttered them. He replied: I saw twelve angels facing one another as to who will take them up (to Allah).
@Book 4, Number 1248:
Ibn 'Umar reported: While we said prayer with the Messenger of Allah (may peace be upon him), one among the people said: Allah is truly Great, praise be to Allah in abundance. Glory be to Allah in the morning and the evening. The Messenger of Allah (may peace be upon, him) said: Who uttered such and such a word? A person among the people said: It is I, Messenger of Allah (who have recited these words). He (the Holy Prophet) said: It (its utterance) surprised me, for the doors of heaven were opened for It. Ibn 'Umar said: I have not abandoned them (these words) since I heard the Messenger of Allah (may peace be upon him) saying this.

*2*Chapter 71: DESIRABILITY OF GOING TO PRAYER WITH DIGNITY AND TRANQUILLITY AND FORBIDDANCE OF GOING TO IT IN HOT HASTE
@Book 4, Number 1249:
Abu Huraira reported: I heard the Messenger of Allah (may peace be upon him) saying: When the Iqama has been pronounced for prayer, do not go running to it, but go walking in tranquillity and pray what you are in time for, and complete what you have missed.
@Book 4, Number 1250:
Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: When the words of Iqama are pronounced, do not come to (prayer) running, but go with tranquillity, and pray what you are in time for, and complete (what you have missed) for when one of you is preparing for prayer he is in fact engaged in prayer.
@Book 4, Number 1251:
Abu Huraira reported ahadith from the Messenger of Allah (may peace be upon him), and one of them is that the Messenger of Allah (may peace be upon), said: When the call is made for prayer come to it walking with tranquillity, and pray what you are in time for, and complete what you have missed.
@Book 4, Number 1252:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When the words of Iqama are pronounced, none of you should run to it (to join the prayer) but walk with tranquillity and dignity, and pray what you are in time for and complete what has gone before (what the Imam has completed).
@Book 4, Number 1253:
Abdullah b. Abu Qatada reported on the authority of his father: While we said our prayer with the Messenger of Allah (may peace be upon him) he heard tumult. (At the end of the prayer) he (the Holy Prophet) said: What is the matter with you? They said: We hastened to prayer. He (the Holy Prophet) said: Don't do that; when you come for prayer, there should be tranquillity upon you. Pray (along with the Imam) what you can find and complete what preceded you.
@Book 4, Number 1254:
This hadith has been narrated by Shaiban with the same chain of transmitters
*2*Chapter 72: WHEN SHOULD THE PEOPLE STAND UP FOR PRAYER
@Book 4, Number 1255:
Abu Qatada reported: The Messenger of Allah (may peace be upon him) said: When the Iqama is pronounced do not get up till you see me Ibn Hatim was in doubt whether it was said:" When the Iqama is pronounced" or" When call is made".
@Book 4, Number 1256:
Abu Salama son of Abd al-Rahman b. Auf reported Abu Huraira as saying: Iqama was pronounced and we stood up and made rows straight till he (the Holy Prophet) stood at his place of worship (the place ahead of the rows where he stood to lead the prayer) before takbir tahrima. He reminded to (himself something) and went back saying that we should stand at our places and not leave them. We waited, till he came back to us and he had taken a bath and water trickled out of his head and then led us in prayer.
@Book 4, Number 1257:
Abu Salama reported Abu Huraira as saying: Iqama was pronounced. ant the people had formed themselves into rows. The Messenger of Allah (may peace be upon him) came out and stood at his place, and then pointed out with his hand that we should stand at our places. He then went away and took a bath and water trickled from his head and then led them in prayer.
@Book 4, Number 1258:
Abu Salama reported on the authority of Abu Huraira that when Iqama was pronounced for the Messenger of Allah (may peace be upon him), the people occupied their places in the rows before the Apostle of Allah (way peace be upon him) stood up at his place.
@Book 4, Number 1259:

Jabir b. Samura reported: Bilal summoned to prayer as the sun declined but did not pronounce Iqama till the Apostle of Allah (may peace be upon him) came out and the Iqama was pronounced on seeing him.
*2*Chapter 73: HE WHO CAME UP WITH THE RAKIAH, HE IN FACT CAME UP WITH THE PRAYER (LED IN CONGREGATION WITH THE IMAM)
@Book 4, Number 1260:
Abu Huraira reported the Apostle of Allah (may peace be upon him) as saying: He who finds a rak'ah of the prayer, he in fact finds the prayer.
@Book 4, Number 1261:
Abu Huraira reported the Messenger of Allah (may peace be upon him) as saying: He who finds one rak'ah of the prayer with the Imam, he in fact finds the prayer.
@Book 4, Number 1262:
This hadith has been narrated on the authority of Malik and there is no mention of" along with the Imam" and In the hadith transmitted by Abdullah the words are:" he in fact finds the entire prayer".
@Book 4, Number 1263:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who finds one rak'ah at dawn before the rising of the sun, he in fact finds the dawn prayer. and he who finds one rak'ah of the afternoon prayer before sunset, he in fact finds the afternoon prayer.
@Book 4, Number 1264:
A'isha reported: The Messenger of Allah (may peace be upon him) said: He who finds a prostration before sunset or at dawn (prayer) before the rising (of the sun) he Id fact finds that (prayer), and prostration implies a rak'ah.
@Book 4, Number 1265:
This hadith is narrated by Abu Huraira with another chain of transmitters.
@Book 4, Number 1266:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who finds (gets) a rak'ah of the afternoon (prayer) before the setting of the sun, he in fact gets (the full prayer), and he who gets a rak'ah of the morning (prayer) before the rising of the sun he in fact gets (the full prayer).
@Book 4, Number 1267:
This hadith has been reported by Ma'mar with another chain of transmitters.
*2*Chapter 74: TIMES OF PRAYER
@Book 4, Number 1268:
Ibn Shibab reported: 'Umar b. 'Abd al-'Aziz deferred the afternoon prayer somewhat and 'Urwa said to him: Gabriel came down and he led the Messenger of Allah (may peace be upon him) in prayer. 'Umar said to him: O 'Urwa, are you aware of what you are saying? Upon this he ('Urwa) said: I heard Bashir b. Abu Mas'ud say that he heard Abu Mas'ud say that he heard the Messenger of Allah (may peace be upon him) say: Gabriel came down and acted as my Imam, then I prayed with him, then I prayed with him, then I prayed with him. then I prayed with him. then I prayed with him. reckoning with his fingers five times of prayer.
@Book 4, Number 1269:
Ibn Shibab reported: Umar b. 'Abd al-'Aziz one day deferred the prayer. 'Urwa b. Zubair came to him and informed him that one day as Mughira b. Shu'ba was in Kufa (as its governor), he deferred the prayer, Abu Mas'ud al-Ansari came to him and said: What is this, O Mughira? Did you know that it was Gabriel who came and said prayer and (then) the Messenger of Allah (may peace be upon him) said the prayer (along with him), then (Gabriel) prayed and the Messenger of Allah (may peace be upon him) also prayed, then (Gabriel) prayed and the Messenger of Allah (may peace be upon him) also prayed, then (Gabriel) prayed and the Messenger of Allah (may peace be upon him) prayed (along with him). then Gabriel prayed and the Messenger of Allah (may peace be upon him) also prayed (along with him) and then said: This is how I have been ordered to do. 'Umar (b. 'Abd al-'Aziz) said. O 'Urwa be mindful of what you are saying that Gabriel (peace be upon him) taught the Messenger of Allah (may peace be upon him) the times of prayer. Upon this 'Urwa said: This is how Bashir b. Abu Mas'ud narrated on the authority of his father and (also said): 'A'isha?, the wife of the

Apostle (may peace be upon him). narrated it to me that the Messenger of Allah (may peace be upon him) used to say the afternoon prayer, when the light of the sun was there in her apartment before it went out (of it).
@Book 4, Number 1270:
A'isha reported: The Apostle of Allah (may peace be upon him) said the afternoon" prayer as the sun shone in my apartment, and the afternoon shadow did not extend further. Abu Bakr said: The afternoon shadow did not appear to extend further.
@Book 4, Number 1271:
'A'isha, the wife of the Apostle (may peace be upon him), said that the Messenger of Allah (may peace be upon him) said the afternoon prayer (at the time) when the sun shone in her apartment and its shadow did not extend beyond her apartment.
@Book 4, Number 1272:
A'isha reported: The Messenger of Allah (may peace be upon him) said the afternoon prayer (at a time) when the (light) of the sun was there in my apartment.
@Book 4, Number 1273:
Abdullah b. 'Amr reported the Apostle (may peace be upon him) saying: The time of the noon prayer (lasts) as long as it is not afternoon, and the time of the afternoon prayer (lasts) as long as the sun does not turn pale and the time of the evening prayer (lasts) as long as the spreading appearance of the redness above the horizon after sunset does not sink down, and the, time of the night prayer (lasts) by midnight and the time of the morning prayer (lasts) as long as the sun dots not rise.
@Book 4, Number 1274:
Abu Bakr b Abu Shaiban and Yahya b Abu Bukair both of them narrated this hadith with the same chain of transmitters.
@Book 4, Number 1275:
'Abdullah b. 'Amr reported: The Messenger of Allah (may peace be upon him) said: The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer for it rises between the horns of the devil.
@Book 4, Number 1276:
'Abdullah b. 'Amr b. al-'As reported: The Messenger of Allah (may peace be upon him) was asked about the times of prayers. He said: The time for the morning prayer (lasts) as long as the first visible part of the rising sun does not appear and the time of the noon prayer is when the sun declines from the zenith and there is not a time for the afternoon prayer and the time for the afternoon prayer is so long as the sun does not become pale and its first visible part does not set, and the time for the evening prayer is that when the sun disappears and (it lasts) till the twilight is no more and the time for the night prayer is up to the midnight.
@Book 4, Number 1277:
'Abdullah narrated it on the authority of his father Yahya: Knowledge cannot be acquired with sloth.
@Book 4, Number 1278:
Sulaiman b. Buraida narrated it on the authority of his father that a person asked the Apostle of Allah (may peace be upon him) about the time of prayer. Upon this he said: Pray with us these two, meaning two days. When the sun passed the meridian. he gave command to Bilal who uttered the call to prayer. then lie commanded him and pronounced Iqama for noon prayer (Then at the tine of the afternoon prayer) he again commanded and Iqama for the afternoon prayer was pronounced when the sun was high, white and clear. He then commanded and Iqama for the evening prayer was pronounced, when the sun had set. He then commanded him and the Iqama for the night prayer was pronounced When the twilight had disappeared. He then commanded him and the Iqama for the morning prayer was pronounced, when the dawn had appeared. When it was the next day, he commanded him to delay the noon prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till the

extreme heat had passed. He observed the afternoon prayer when the sun was high, delaying it beyond the time he had previously observed it. He observed the evening prayer before the twilight had vanished; he observed the night prayer when a third of the night had passed; and he observed the dawn prayer when there was clear daylight. He (the Holy Prophet) then said: Where is the man who inquired about the time of prayer? He (the inquirer) said: Messenger of Allah I here I am. He (the Holy Prophet) said: The time for your prayer is within the limits of what you have seen.
@Book 4, Number 1279:
Buraida narrated on the authority of his father that a man came to the Prophet (may peace be upon him) and asked about the times of prayer. He said: You observe with us the prayer. He commanded Bilal, and he uttered the call to prayer in the darkness of night preceding daybreak and he said the morning prayer till dawn had appeared. He then commanded him (Bilal) to call for the noon prayer when the sun had declined from the zenith. He then commanded him (Bilal) to call for the afternoon prayer when the sun was high. He then commanded him for the evening prayer when the sun had set. He then commanded him for the night prayer when the twilight had disappeared. Then on the next day he commanded him (to call for prayer) when there was light in the morning. He then commanded him (to call) for the noon prayer when the extreme heat was no more. He then commanded him for the afternoon prayer when the sun was bright and clear and yellowness did not blend with it. He then commanded him to observe the sunset prayer. He then commanded him for the night prayer when a third part of the night bad passed or a bit less than that. Harami (the narrator of this hadith) was in doubt about that part of the mentioned hadith which concerned the portion of the night. When it was dawn, he (the Holy Prophet) said: Where is the inquirer (who inquired about the times of prayer and added): Between (these two extremes) is the time for prayer.
@Book 4, Number 1260:
Abu Musa narrated on the authority of his father that a person came to the Messenger of Allah (may peace be upon him) for inquiring about the times of prayers. He (the Holy Prophet) gave him no reply (because he wanted to explain to him the times by practically observing these prayers). He then said the morning player when it was daybreak, but the people could hardly recognise one another. He then commanded and the Iqama for the noon prayer was pronounced when the tan had passed the meridian and one would say that it was midday but he (the Holy Prophet) knew batter than them. He then again commanded and the Iqama for the afternoon prayer was pronounced when the sun was high. He then commanded and Iqama for the evening prayer was pronounced when the sun had sunk. He then commanded and Iqama for the night prayer was pronounced when the twilight had disappeared. He then delayed the morning prayer on the next day (so much so) that after returning from it one would say that the sun had risen or it was about to rise. He then delayed the noon prayer till it was near the time of afternoon prayer (as it was observed yesterday). He then delayed the afternoon prayer till one after returning from it would say that the sun had become red. He then delayed the evening prayer till the twilight was about to disappear. He then delayed the night prayer till it was one-third of the night. He then called the inquirer in the morning and said: The time for prayers is between these two extremes).
@Book 4, Number 1281:
Abu Musa reported on the authority of his father that an Inquirer came to the Prophet (may peace be upon him) and asked him about the times of prayers, and the rest of the hadith is the same (as narrated above) but for these words:" On the second day he (the Holy Prophet) observed the evening prayer before the disappearance of the twilight."
*2*Chapter 75: DESIRABILITY OF SAYING THE NOON PRAYER WHEN THE EXTREME HEAT IS OVER
@Book 4, Number 1282:
Abu Huraira reported that the Messenger of Allah (may peace he upon him) said: When it is very hot, say (the noon prayer) when the extreme beat passes away, for intensity of beat is from the exhalation of Hell.
@Book 4, Number 1283:
Another hadith like this has been transmitted by Abu Huraira.

@Book 4, Number 1284:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When it is a hot day, (delay) the prayer till the extreme heat passes away, for the intensity of heat is from the exhalation of Hell.
@Book 4, Number 1285:
Abu Huraira reported: Refrain from saying (the noon prayer) till the extreme heat passes away, for the Intensity of heat is from the exhalation of Hell.
@Book 4, Number 1286:
Abu Huraira narrated this hadith from the Messenger of Allah (may peace be up on him) by another chain of transmitters.
@Book 4, Number 1287:
Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: This heat is from the exhalation of Hell-fire, so delay the prayer till it is cool.
@Book 4, Number 1288:
Hammam b. Munabbih reported: This is what Abu Huraira narrated to us from the Holy Prophet and he transmitted some ahadith-one of them was that the Messenger of Allah (may peace be upon him) said: Let the heat become less severe before prayer, for the intensity of heat is from the exhalation of Hell.
@Book 4, Number 1289:
Abu Dharr reported: The Mu'adhdbin (the announcer of the hour of prayer) of the Messenger of Allah (may peace be upon him) called for the noon prayer. Upon this the Apostle of Allah (may peace be upon him) said: Let it cool down, let it cool down, or he said: Wait, wait for the intensity of heat is from the exhalation of Hell. When the heat is intense, delay the prayer till it becomes cooler. Abu Dharr said: (We waited) till we saw the shadow of the mounds.
@Book 4, Number 1290:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: The Fire made a complaint before the Lord saying." O Lord, some parts of mine have consumed the others." So it was allowed to take two exhalations, one exhalation in winter and the other exhalation in summer. That is why you find extreme heat (in summer) and extreme cold (in winter).
@Book 4, Number 1291:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When it is hot, make delay (in the noon prayer) till it cools down, for the intensity of beat is from the Exhalation of Hell; and lie also mentioned that the Hellfire complained to the Lord (about the congested atmosphere) and so it was permitted to take two exhalation during the whole year, one exhalation during the winter and one exhalation during the summer.
@Book 4, Number 1292:
Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: The Fire said to the Lord: O Lord! some parts of mine have consumed the others, so allow me to exhale (in order to find some relief from this congestion). It was granted permission to take two exhalations, one exhalation during the winter and the other exhalation during the summer So whatever you perceive in the form of intense cold or hurting cold is from the exhalation of Hell. And whatever you perceive in the form of extreme heat or intense beat is from the exhalation of Hell.
*2*Chapter 76: DESIRABILITY OF OBSERVING THE NOON PRAYER AT THE EARLIER HOUR (OF TIMES PRESCRIBED FOR IT) WHEN THERE IS NO INTENSE HEAT
@Book 4, Number 1293:
Jabir b. Samura reported: The Apostle of Allah (may peace be upon him) used to offer the noon prayer when the sun declined.
@Book 4, Number 1294:
Khabbab reported: We complained to the Messenger of Allah (may peace be upon him) (the difficulty of) saying prayer on the intensely heated (ground or sand), but he paid no heed to our complaint.
@Book 4, Number 1295:

Khabbab reported: We came to the Messenger of Allah (may peace be upon him) and we complained to the Messenger of Allah (may peace be upon him) about (saying prayer) on the extremely heated ground (or sand), but he paid no heed to us. Zuhair said: I asked Abu Ishaq whether it was about the noon prayer. He said: Yes. I again said whether it concerned the (offering) of the noon (prayer) in earlier hours. He said: Yes. I said: Did it concern expediting it? He said: Yes.
@Book 4, Number 1296:
Anas b. Malik reported: We used to say (the noonprayer) with the Messenger of Allah (may peace be upon him) in the intense heat, but when someone amongst us found it hard to place his forehead on the ground, he spread his cloth and prostrated on it.
*2*Chapter 77: PREFERENCE FOR SAYING THE'ASR PRAYER AT THE COMMENCEMENT OF THE PRESCRIBED TIME
@Book 4, Number 1297:
Anas b. Malik reported that the Messenger of Allah (may peace be upon him) used to pray the afternoon prayer when the sun was high and bright, then one would go off to al-'Awali and get there while the sun was still high. Ibn Qutaiba made no mention of" one would go off to al-'Awali".
@Book 4, Number 1298:
This hadith that the Messenger of Allah (may peace be upon him) used to offer the afternoon prayer like the one narrated above has been transmitted by Anas b. Malik by another chain of transmitters.
@Book 4, Number 1299:
Anas b. Malik reported: We used to offer the 'Asr prayer, then one would go to Quba' and reach there and the sun would be still high.
@Book 4, Number 1300:
Anas b. Malik reported: We used to offer the afternoon prayer (at such a time) that a person would go to Bani 'Amr b. Auf and he would find them busy offering the afternoon prayer.
@Book 4, Number 1301:
'Ala' b. 'Abd al-Rahman reported that they came to the house of Anas b. Malik in Basra after saying the noon prayer. His (Anas) house was situated by the side of the mosque. As revisited him he (Anas) said: Have you said the afternoon prayer? We said to him: It is just a few minutes before that we finished the noon prayer. He said: Offer the afternoon prayer. So we stood up and said our prayer. And when we completed it, he said: I have heard the Messenger of Allah (may peace be upon him) saying: This is how the hypocrite prays: he sits watching the sun, and when it is between the horns of devil, he rises and strikes the ground four times (in haste) mentioning Allah a little during it.
@Book 4, Number 1302:
Abu Umama b. Sahl reported: We offered the noon prayer with Umar b. 'Abd al-'Aziz. We then set out till we came to Anas b. Malik and found him busy in saying the afternoon prayer. I said to him: O uncle! which is this prayer that you are offering? He said: It is the afternoon prayer and this is the prayer of the Messenger of Allah (may peace be upon him) that we offered along with him.
@Book 4, Number 1303:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) led us in the afternoon prayer. When he completed it, a person from Bani Salama came to him and said: Messenger of Allah, we intend to slaughter our came and we are desirous that you should also be present there (on this occasion). He (the Holy Prophet) said: Yes. He (the person) went and we also went along with him and we found that the camel had not been slaughtered yet. Then it was slaughtered, and it was cut into pieces and then some of those were cooked, and then we ate (them) before the setting of the sun. This hadith has also been narrated by another chain of transmitters.
@Book 4, Number 1304:
Rafi' b. Khadij reported: We used to say the afternoon prayer with the Messenger of Allah (may peace be upon him), and then the camel was slaughtered and ten parts of it were distributed; then it was cooked and then we ate this cooked meat before the sinking of the sun.
@Book 4, Number 1305:

This hadith has been reported by 'Auza'i with the same chain of transmitters: We used to slaughter the camel during the lifetime of the Messenger of Allah (may peace be upon him) after the 'Asr prayer, but he made no mention of:" We used to pray along with him."
*2*Chapter 78: THE SEVERITY (OF PUNISHMENT) IN MISSING THE 'ASR PRAYER
@Book 4, Number 1306:
Ibn Umar reported that the Messenger of Allah (may peace be upon him) said: He who misses the afternoon prayer, it is as though he has been deprived of his family and his property.
@Book 4, Number 1307:
This hadith has been narrated as Marfu by another chain of transmitters.
@Book 4, Number 1308:
Abdullah relates on the authority of his father. He who missed his afternoon prayer it is as though he was deprived of his family and property.
@Book 4, Number 1309:
'Ali reported: When it was the day (of the Battle) of Ahzab, the Messenger of Allah (may peace be upon him) said: May Allah fill their graves and houses with fire, as they detained us and diverted us from the middle prayer, till the sun set.
@Book 4, Number 1310:
This hadith has been narrated by Hisham with the same chain of transmitters.
@Book 4, Number 1311:
'Ali reported: The Messenger of Allah (may peace be upon him) said: On the day (of the Battle) of Ahzab we were diverted from the middle prayer, till the sun set. May Allah fill their graves or their houses, or their stomachs with fire. The narrator is in doubt about" houses" and" stomachs".
@Book 4, Number 1312:
This hadith has heed narrated by Qatada with the same chain of transmitters. And he said: Their houses and their graves (be filled with fire), and did not express doubt over the words," houses" and" graves".
@Book 4, Number 1313:
Yahya heard 'Ali saying that the Messenger of Allah (may peace be upon him) said on the day (of the Battle) of Ahzab, while sitting in one of the openings of the ditch: They (the enemies) have diverted us from the middle prayer till the sun set. May Allah fill their graves and their houses with fire, or their graves and stomachs with fire.
@Book 4, Number 1314:
'Ali reported: The Messenger of Allah (may peace be upon him) said on the day (of the Battle) of Ahzab: They diverted us from saying the middle prayer, i. e. the 'Asr prayer. May Allah fill their houses and graves with fire; he then observed this prayer between the evening prayer and the night prayer.
@Book 4, Number 1315:
'Abdullah (b. Mas'ud) reported that the polytheists detained the Messenger of Allah (may peace be upon him) from observing the afternoon prayer till the sun became red or it became yellow. Upon this the Messenger of Allah (may peace be upon him) said: They have diverted us from (offering) the middle prayer. i. e. the 'Asr prayer. May Allah fill their bellies and their graves with fire, or he said: May Allah stuff their bellies and their graves with fire.
@Book 4, Number 1316:
Abu Yunus, the freed slave of 'A'isha said: 'A'isha ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse:" Guard the prayers and the middle prayer" (ii. 238), inform me; so when I reached it, I informed her and she gave me dictation (like this): Guard the prayers and the middle prayer and the afternoon prayer, and stand up truly obedient to Allah. 'A'isha said: This is how I have heard from the Messenger of Allah (may peace be upon him).
@Book 4, Number 1317:
Al-Bara' b. 'Azib reported: This verse was revealed (in this way):" Guard the prayers and the 'Asr prayer." We recited it (in this very way) so long as Allah desired. Allah, then, abrogated it and it was revealed:" Guard the prayers, and the middle prayer." A person who was sitting with Shaqiq (one of

the narrators in the chain of transmitters) said: Now it implies the 'Asr prayer. Upon this al-Bara' said: I have already informed you how this (verse) was revealed and how Allah abrogated it, and Allah knows best. Imam Muslim said: Ashja'i narrated it from Sufyan al-Thauri, who narrated it from al-Aswad b. Qais, who narrated it from 'Uqba, who narrated it from al-Bara' b. 'Azib who said: We recited with the Prophet (may peace be upon him) (the above-mentioned verse like this, i. e. instead of Salat al- Wusta, Salat al-'Asr) for a certain period. as It has been mentioned (in the above-quoted hadith).
@Book 4, Number 1318:
Jabir b. 'Abdullah reported that Umar b. al-Khattab had been cursing the pagans of the Quraish an the day (of the Battle) of Khandaq (Ditch). (He came to the Holy Prophet) and said: Messenger of Allah, by God, I could not say. the 'Asr prayer till the sun set. Upon this the Messenger (may peace be upon him) said: By Allah I, too, have not observed it. So we went to a valley. The Messenger of Allah (may peace be upon him) performed ablution and we too performed ablution, and then the Messenger of Allah (may peace be upon him) said the 'Asr prayer after the sun had set. and then said the evening prayer after it.
@Book 4, Number 1319:
This hadith has been reported by Yahya b. Abd Kathir with the same chain of transmitters.
*2*Chapter 79: MERIT OF THE MORNING AND AFTERNOON PRAYERS AND EXHORTATION TO GUARD THEM
@Book 4, Number 1320:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My servants? -they say: We left them while they were praying and we came to them while they were praying.
@Book 4, Number 1321:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Angels take turns among you by night and by day, and the rest of the hadith is the same.
@Book 4, Number 1322:
Jarir b. Abdullah is reported to have said: We were sitting with the Messenger of Allah (may peace be upon him) that he looked at the full moon and observed: You shall see your Lord as you are seeing this moon, and you will not be harmed by seeing Him. So if you can, do not let -yourselves be overpowered in case of prayer observed before the rising of the sun and its setting, i. e. the 'Asr prayer and the morning prayer. Jarir then recited it:" Celebrate the praise of thy Lord before the rising of the sun and before Its setting" (xx. 130).
@Book 4, Number 1323:
Waki' reported (this hadith) with the same chain of transmitters (that the Holy Prophet) said: You will be soon presented before your Lord, and you will see Him as you are seeing this moon, and then recited (the above-mentioned verse). But (in this hadith) no mention is made of Jarir.
@Book 4, Number 1324:
'Umara b. Ruwaiba is reported to have said on the authority of his father: I heard the Messenger of Allah (may peace be upon him) saying: He who observed prayer before the rising of the son and its setting, i. e. the dawn prayer and the afternoon prayer, would not cater the (Hell) fire. A person belonging to Basra said to him: Did you yourself bear it from the Messenger of Allah (may peace be upon him)? He said: Yes. The person (from Basra) said: I bear witness that I heard it from the Messenger of Allah (may peace be upon him) ; my ears heard it and my heart retained it.
@Book 4, Number 1325:
Umara b. Ruwaiba reported on the authority of his father that the Messenger of Allah (may peace be upon him) said: He who said prayer before the rising of the sun and its setting would not enter the fire (of Hell), and there was a man from Basra (sitting) beside him who said: Did you hear it from the Apostle of Allah (way peace be upon him)? He said: Yes, I bear witness to it. The man from Basra

said: I bear witness that I did hear from the Apostle of Allah (may peace be upon him) saying it from the place that you heard from him.
@Book 4, Number 1326:
Abu Bakr reported on the authority of his father that the Messenger of Allah (may peace be upon him) said: He who observed two prayers at two cool (hours) would enter Paradise.
@Book 4, Number 1327:
This hadith has been narrated by the same chain of transmitters by Hammam, and said about Abu Bakr that he was Ibn Abu Musa.
*2*Chapter 79: COMMENCEMENT OF THE TIME FOR THE EVENING PRAYER IS IMMEDIATELY AFTER SUNSET
@Book 4, Number 1328:
Salama b. al-Akwa' reported that the Messenger of Allah (may peace be upon him) used to say the evening prayer when the sun had set and disappeared (behind the horizon).
@Book 4, Number 1329:
Rafi' b. Khadij reported: We used to observe the evening prayer with the Messenger of Allah (may peace be upon him) and then one of us would go away and he could see the (distant) place where his arrow would fall.
@Book 4, Number 1330:
A hadith like this, i. e." We used to observe evening prayer...." so on and so forth, has been narrated by Rafi' b. Khadij by another chain of transmitters.
*2*Chapter 80: TIME FOR THE NIGHT PRAYER AND ITS DELAY
@Book 4, Number 1331:
'A'isha. the wife of the Apostle of Allah (may peace be upon him), reported: The Messenger of Allah (may peace be upon him) deferred one night the 'Isya' prayer. And this is called 'Atama. And the Messenger of Allah (may peace be upon him) did not come out till Umar b. Khattab told (him) that the women and children had gone to sleep. So the Messenger of Allah (may peace be upon him) came out towards them and said to the people of the mosque: None except you from the people of the earth waits for it (for the night prayer at this late hour), and it was before Islam had spread amongst people. And in the narration transmitted by Ibn Shihab the Messenger of Allah (may peace be upon him) is reported to have said: It is not meant that you should compel the Messenger of Allah (may peace be upon him) for prayer. And (this he said) when 'Umar b. Khattab called (the Holy Prophet) in a loud voice.
@Book 4, Number 1332:
A hadith like this has been narrated by Ibn Shihab with the same chain of transmitters, but therein no mention has been made of the words of al-Zuhri: It was narrated to me, and that which followed.
@Book 4, Number 1333:
'A'isha reported: The Apostle of Allah (may peace be upon him) one night delayed (observing the 'Isya' prayer) till a great part of the night was over and the people in the mosque had gone to sleep. He (the Holy Prophet) then came out and observed prayer and said: This is the proper time for it; were it not that I would impose a burden on my people (I would normally pray at this time). In the hadith transmitters by 'Abd al-Razzaq (the words are):" Were it not that it would impose burden on my people."
@Book 4, Number 1334:
Abdullah b. Umar reported: We waited one night in expectation of the Messenger of Allah (may peace be upon him) for the last prayer of the night, and he came out to us when a third of the night had passed even after that. We do not know whether he had been occupied with family business or something else. When he came cut he said: You are waiting for prayer, for which the followers of no other religion wait. except you. Were it not a burden for my Ummah, I would have led them (in the 'Isya' prayer) at this hour. He then ordered the Mu'adhdbin (to call for prayer) and then stood up for prayer and observed prayer.
@Book 4, Number 1335:

Abdullah b. 'Umar reported that the Messenger of Allah (may peace be upon him) was one night occupied (in some work) and he delayed it ('Isya' prayer) till we went to sleep in the mosque. We then woke up and again went to sleep and again woke up. The Messenger of Allah (may peace be upon him) then came to us and said: None among the people of the earth except you waits for prayer in the night.
@Book 4, Number 1336:
Thabit reported: They (the believers) asked Anas about the ring of the Messenger of Allah (may peace be upon him) and he said: One night the Messenger of Allah (may peace be upon him) delayed (observing) the 'Isya' prayer up to the midnight or midnight was about to be over. He then came and said: (Other) people have offered prayers and slept, but you are constantly in prayer as long as you wait for prayer. Anas said: I perceive as if I am seeing the lustre of his silver ring, and lifted his, small left finger (in order to show how the Holy Prophet had lifted it).
@Book 4, Number 1337:
Anas b. Malik reported: We waited for the Messenger of Allah (may peace be upon hi n) one night, till it was about midnight. He (the Holy Prophet) came and observed prayer and then turned his face towards us, as it I was seeing the lustre of the silver ring on his finger.
@Book 4, Number 1338:
This hadith has been narrated by Qurra with the same chain of transmitters, but therein he did not mention:" He turned his face towards us."
@Book 4, Number 1339:
Abu Musa reported: I and my companions who had sailed along with me in the boat landed with me in the valley of Buthan while the Messenger of Allah (may peace be upon him) was staying in Medina. A party of people amongst them went to the Messenger of Allah (may peace be upon him) every night at the time of the 'Isya' prayer turn by turn. Abu Musa said: (One night) we (I and my companions) went to the Messenger of Allah (may peace be upon him) and he was occupied in some matter till there was a delay in prayer so much so that it was the middle of the night. The Messenger of Allah (may peace be upon him) then came out and led them (Musa's companions) in prayer. And when he had observed his prayer he said to the audience present: Take it easy, I am going to give you information and glad tidings that it is the blessing of Allah upon you for there is none among the people, except you, who prays at this hour (of the night), or he said: None except you observed prayer at this. (late) hour. He (i. e. the narrator) said: I am not sure which of these two sentences he actually uttered. Abu Musa, said: We came back happy for what we heard from the Messenger of Allah (may peace be upon him).
@Book 4, Number 1340:
Ibn Juraij reported: I said to Ata': Which time do you deem fit for me to say the 'Isya' prayer, -as an Imam or alone, -that time which is called by people 'Atama? He said: I heard Ibn 'Abbas saying: The Apostle of Allah (may peace be upon him) one night delayed the 'Isya' prayer till the people went to sleep. They woke up and again went to sleep and again woke up. Then 'Umar b. Khattab stood up and said (loudly)" Prayer." Ata' further reported that Ibn 'Abbas said: The Apostle of Allah (may peace be upon him) came out, and as if I am still seeing him with water trickling from his head, and with his hand placed on one side of the head, and he said: Were it not hard for my Ummah, I would have ordered them to observe this prayer like this (i. e. at late hours). I inquired from 'Ata' how the Apostle of Allah (may peace be upon him) placed his hand upon his head as Ibn Abbas had informed. So Ata' spread his fingers a little and then placed the ends of his fingers on the side of his head. He then moved them like this over his head till the thumb touched that part of the ear which is near the face and then it (went) to the earlock and the part of the heard. It (the bind) neither held nor caught anything but this is how (it moved oil). I said to Ata': Was it mentioned to you (by Ibn Abbas) how long did the Apostle (may peace be upon him) delay it (the prayer) during that eight? He said: I do not know (I cannot give you the exact time). Ali' said: I love that I should say prayer, whether as an Imam or alone at delayed hours as the Apostle of Allah (may peace be upon him) said that night, but if It is hard upon you in your individual capacity or upon people in the congregation and you are their Imam, then say prayer ('Isya') at the middle hours neither too early nor too late.

@Book 4, Number 1341:
Jabir b. Samura reported that the Messenger of Allah (may peace be upon him) postponed the last 'Isya' prayer.
@Book 4, Number 1342:
Jabir b. Samura reported: The Messenger of Allah (may peace be upon him) used to observe prayers like your prayers, but he would delay the prayer after nightfall to a little after the time you observed it, and he would shorten the prayer.
@Book 4, Number 1343:
Abdullah b. 'Umar reported: I heard the Messenger of Allah (may peace be upon him) as saying: Let the bedouin not gain upper hand over you in regard to the name of your prayer. See I (The night prayer should be called) 'Isya' (and the bedouins call it Atama (because) they milk their camels late.
@Book 4, Number 1344:
Ibn 'Umar said: The Messenger of Allah (may peace be upon him) said: Let the bedouin not gain upper band over you In regard to the name of your prayer, i. e. night prayer, for it is mentioned 'Isya' in the Book of Allah (i. e. the Qur'an). (The bedouin call it 'Atama because) they make delay in milling their she-camels.
*2*Chapter 81: DESIRABILITY OF OBSERVING THE MORNING PRAYER AT EARLIER HOUR AND THAT IS THE TIME WHEN THERE IS DARKNESS BEFORE DAWN AND THE INFORMATION REGARDING THE LENGTH OF RECITATION IN IT
@Book 4, Number 1345:
'A'isha reported: The believing women used to pray the morning prayer with the Messenger of Allah and then return wrapped in their mantles. No one could recognise them.
@Book 4, Number 1346:
'A'isha, the wife of the Apostle of Allah (may peace be upon him), reported: The believing women observed the morning prayer with the Messenger of Allah (may peace be upon him) wrapped in their mantles. They then went back to their houses and were unrecognisable, because of the Messenger of Allah's (may peace be upon him) praying in the darkness before dawn.
@Book 4, Number 1347:
'A'isha reported: The Messenger of Allah (may peace be upon him) used to observe the morning prayer, and the women would go back wrapped in their mantles being unrecognisable because of the darkness before dawn. (Ishaq b. Musa) al-Ansari (one of the transmitters in this chain of narration) narrated" wrapped" (only) in his narration. (No mention was made of mantles.)
@Book 4, Number 1348:
Muhammad b. 'Amr b. al-Hasan b. 'All reported: When Hajjaj came to Medina we asked Jabir b. Abdullah (about the timings of prayer as observed by the Holy Prophet). He said: The Messenger of Allah (may peace be upon him) used to pray afternoon prayer in the midday heat; the afternoon prayer when the sun was bright; the evening prayer when the sun had completely set; and as for the night prayer, he sometimes delayed and sometimes (observed it) at earlier hours. When he found them (his Companions) assembled (at earlier hours) he (prayed) early. and when he saw them coming late, he delayed the (prayer). and the morning prayer the Apostle of Allah (may peace be upon him) observed in the darkness before dawn.
@Book 4, Number 1349:
Muhammad b. 'Amr al-Hasan b. 'All reported: Hajjaj used to delay the prayers, and so we asked Jabir b. 'Abdullah, and the rest of the hadith is the same.
@Book 4, Number 1350:
Sayyar b. Salama reported: I heard my father asking Abu Barza (al- Aslami) about the prayer of Allah's Messenger (may peace be upon him) I (Shu'ba, one of the narrators) said: Did you hear it (from Abu Barza)? He said: 1 feel as if I am bearing you at this very time. He said: I heard my father asking about the prayer of the Messenger of Allah (may peace be upon him) and he (Abu Barza) making this reply: He (the Holy Prophet) did not mind delaying-some (prayer) i. e. 'Isya' prayer, even up to the midnight and did not like sleeping before observing it, and talking after it. Shu'ba said: I met him subsequently and asked him (about the prayers of the Holy Prophet) and he said: He observed the

noon prayer when the sun was past the meridian, he would pray the afternoon prayer, after which a person would o to the outskirts of Medina and the sun was still bright; (I forgot what he said about the evening prayer) ; I then met him on a subsequent occasion and asked him (about the prayers of the Holy Prophet; and he said: He would observe the morning prayer (at such a time) so that a man would go back and would recognise his neighbour by casting a glance at his face, and he would recite from sixty to one hundred verses in it.
@Book 4, Number 1351:
Sayyar b. Salama reported: I heard Abu Barza saying that the Messenger of Allah (may peace be upon him) did not mind some delay in the 'Isya' prayer even up to the midnight and he did not like sleeping before (observing it) and talking after it. Shu'ba said: I again met him (Sayyar b. Salama) for the second time and he said: Even up to the third (part) of the night.
@Book 4, Number 1352:
Abu Barza b. Aslami is reported to have said: The Messenger of Allah (may peace be upon him) delayed the night prayer till a third of the night had passed and he did not approve of sleeping before it, and talking after it, and he used to recite in the morning prayer from one hundred to sixty verses (and completed the prayer at such hours) when we recognised the faces of one another.
*2*Chapter 82: DISAPPROVAL OF DELAYING THE PRAYER FROM ITS PRESCRIBED TIME; WHAT ONE WHO IS LED IN PRAYER SHOULD DO WHEN THE IMAM DELAYS IT?
@Book 4, Number 1353:
Abu Dharr reported: The Messenger of Allah (may peace be upon him) said to me: How would you act when you are under the rulers who would delay the prayer beyond its prescribed time, or they would make prayer a dead thing as far as its proper time is concerned? I said: What do you command? He (the Holy Prophet) said: Observe the prayer at Its proper time, and if you can say it along with them do so, for it would be a superetogatory prayer for you. Khalaf (one of the narrators in the above hadith) has not mentioned" beyond their (prescribed) time".
@Book 4, Number 1354:
Abu Dharr reported: The Messenger of Allah (may peace be upon him) said to me: O Abu Dharr, you would soon find after me rulers who would make their prayers dead. You should say prayer at its prescribed time. If you say prayer at its prescribed time that would be a supererogatory prayer for you, otherwise you saved your prayer.
@Book 4, Number 1355:
Abu Dharr reported: My friend (the Holy Prophet) bade me to hear and obey (the ruler) even if he is a slave having his feet and arms cut off, and observe prayer at its prescribed time. (And further said): It you find people having observed the prayer, you in fact saved your prayer, otherwise (if you join with them) that would be a Nafl prayer for you.
@Book 4, Number 1356:
Abu Dharr reported: The Messenger of Allah (may peace be upon him) struck my thigh and said: How would you act if you survive among the people who would delay prayers beyond their (prescribed) time? He (Abu Dharr) said: What do you command (under this situation)? He (the Holy Prophet) slid: Observe prayer at its prescribed time, then go (to meet) your needs, and if the Iqama is pronounced, and you are present in the mosque, then observe prayer (along with the Jama'at).
@Book 4, Number 1357:
'Abu'l-'Aliyat al-Bara reported: Ibn Ziyad delayed the prayer. 'Abdullah b. Samit came to me and I placed a chair for him and he sat in it and I made a mention of whit Ibn Ziyad had done. He bit hit lips (as a sign of extreme anger and annoyance) and struck at my thigh and said: I asked Abu Dharr as you have asked me, and he struck my thigh just as I have struck your thigh, and said: I asked the Messenger of Allah (may peace be upon him) as you have asked me and he struck my thigh just as I have struck your thigh, and he (the Holy Prophet) said: Observe prayer at its prescribed time, and if you can say prayer along with them. do so, and do not say." I have observed prayer and so I shall not pray."
@Book 4, Number 1358:

Abu Dharr reported: (The Messenger of Allah) said: How would you, or how would thou, act if you survive to live among people who defer prayer beyond the (prescribed) time? (The narrator said: Allah and His Messenger know best). whereupon he said: Observe prayer at its prescribed time, but if the Iqama is pronounced for (congregational) prayer, then observe prayer along with them. for herein is an excess of virtue.
@Book 4, Number 1359:
Abu'l-'Aliyat al-Bara' reported: I said to 'Abdullah b. Samit: We say our Jumu'a prayer behind those rulers who defer the prayer. He ('Abdullah b. Samit), struck. my thigh that I felt pain and said: I asked Abu Dharr about it, he struck my thigh and said: I asked the Messenger of Allah (may peace be upon him) about it. Upon this he said: Observe prayer at its prescribed time, and treat prayer along with them (along with those Imams who deter prayer) as Nafl. 'Abdullah said: It was narrated to me that the Messenger of Allah (may peace be upon him) struck the thigh of Abd Dharr.
*2*Chapter 83: EXCELLENCE OF PRAYERS IN CONGREGATION AND GRIM WARNING FOR REMAINING AWAY FROM IT
@Book 4, Number 1360:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Prayer said in a congregation is twenty-five degrees more excellent than prayer said by a single person.
@Book 4, Number 1361:
Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Prayer said in a congregation is twenty-five degrees more excellent than prayer said by a single person. He (Abu Huraira further) said: The angels of the night and the angels of the day meet together. Abu Huraira said: Recite it you like:" Surely the recital of the Qur'an at dawn is witnessed" (al-Qur'an, xvii. 78).
@Book 4, Number 1362:
A hadith like this has been narrated by Abu Huraira with another chain of transmitters with a very slight change of words.
@Book 4, Number 1363:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Prayer said in a congregation is equivalent to twenty-five (prayers) as compared with the prayer said by a single person.
@Book 4, Number 1364:
Abu Huraira reported: The Messenger of Allah (way peace be upon him) said: Prayer along with the Imam is twenty-five times more excellent than prayer said by a single person.
@Book 4, Number 1365:
Ibn Umar reported Allah's Messenger (may peace be upon him) assaying: Prayer said in a congregation is twenty-seven degrees more excellent than prayer said by a single person.
@Book 4, Number 1366:
Ibn 'Umar reported Allah's Apostle (may peace be upon him) as saying: The prayer of a person in congregation is twenty-seven times in excess to the prayer said alone.
@Book 4, Number 1367:
Ibn Numair reported it on the authority of his father (a preference of) more than twenty (degrees) and Abu Bakr in his narration (has narrated it) twenty- seven degrees.
@Book 4, Number 1368:
Ibn 'Umar reported from the Apostle of Allah (may peace be upon him) as some and twenty (degrees).
@Book 4, Number 1369:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) found some people absenting from certain prayers and he said: I intend that I order (a) person to lead people in prayer, and then go to the persons who do not join the (congregational prayer) and then order their houses to be burnt by the bundles of fuel. If one amongst them were to know that he would find a fat fleshy bone he would attend the night prayer.
@Book 4, Number 1370:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The most burdensome prayers for the hypocrites are the night prayer and the morning prayer. If they were to know the

blessings they have in store, they would have come to them, even though crawling, and I thought that I should order the prayer to be commenced and command a person to lead people in prayer, and I should then go along with some persons having a fagot of fuel with them to the people who have not attended the prayer (in congregation) and would burn their houses with fire.
@Book 4, Number 1371:
Hammam b. Munabbih reported: This is what Abu Huraira reported to us from the Messenger of Allah (may peace be upon him) and (in this connection) he narrated some ahadith, one of them is: The Messenger of Allah (may peace be upon him) said: I intend that I should command my young men to gather bundles fuel for me, and then order a person to lead people in prayer, and then burn the houses with their inmates (who have not joined the congregation).
@Book 4, Number 1372:
A hadith like this has been narrated by Abu Huraira.
@Book 4, Number 1373:
'Abdullah reported Allah's Messenger (may peace be upon him) as saying about people who are absent from Jumu'a prayer: I intend that I should command a person to lead people in prayer, and then burn those persons who absent themselves from Jumu'a prayer in their houses.
*2*Chapter 84: HE WHO HEARS THE CALL FOR PRAYER IT IS ESSENTIAL FOR HIM TO COME TO THE MOSQUE
@Book 4, Number 1374:
Abu Huraira reported: There came to the Apostle of Allah (may peace be upon him) a blind man and said: Messenger of Allah, I have no one to guide me to the mosque. He, therefore, asked. Allah's Messenger (may peace be upon him) permission to say prayer in his house. He (tee Holy Prophet) granted him permission. Then when the man turned away he called him and said: Do you hear the call to prayer? He said: Yes. He (the Holy Prophet then) said: Respond to it.
@Book 4, Number 1375:
'Abdullah (b. Mas'ud) reported: I have seen the time when no one stayed away from prayer except a hypocrite, whose hypocrisy was well known, or a sick man, but it a sick man could walk between two persons (i. e. with the help of two persons with one on each side) he would come to prayer. And (further) said: The Messenger of Allah (may peace be upon him) taught us the paths of right guidance. among which is prayer in the mosque in which the Adzan is called.
@Book 4, Number 1376:
Abdullah (b. Mas'ud) reported: He who likes to meet Allah tomorrow as Muslim, he should persevere in observing these prayers, when a call is announced for them, for Allah has laid down for your Prophet the paths of right guidance, and these (prayers) are among the paths of right guidance. If you were to pray in your houses as this man why stays away (from the mosque) prays in his house, you would abandon the practice of your Prophet, and if you were to abandon the practice of your Prophet, you would go astray. No man purifies himself, doing it well, then makes for one of those mosques without Allah recording a blessing for him for every step he takes raising him a degree for it, and effacing a sin from him for it. I have seen the time when no one stayed away from it, except a hypocrite, who was well known for his hypocrisy, whereas a man would be brought swaying (due to weakness) between two men till he was set up in a row.
*2*Chapter 85: FORBIDDANCE TO GO OUT OF THE MOSQUE AFTER THE ADZAN HAS BEEN ANNOUNCED BY MU'ADHDHIN
@Book 4, Number 1377:
Abu Sha'tha' reported: While we were sitting with Abu Huraira in a mosque a man went out of the mosque after the call to prayer had been announced. (A man stood up in the mosque and set off.) Abu Huraira's eyes followed him till he went out of the mosque. Upon this Abu Huraira said: This man has disobeyed Abu'l- Qasim (Muhammad) (may peace be upon him).
@Book 4, Number 1378:
Abu Sha'tha' al-Muharibi reported on the authority of his father, who said: I heard it from Abu Huraira that he saw a person getting out of the mosque after the call to prayer had been announced. Upon this he remarked: This (man) disobeyed Abu'l-Qasim (may peace be upon him).

*2*Chapter 86: EXCELLENCE OF PRAYING THE 'ISHA'AND MORNING PRAYERS IN CONGREGATION
@Book 4, Number 1379:
'Abd al-Rahman b. Abd 'Amr reported: 'Uthman b. 'Affan (narrated the mosque after evening prayer and sat alone. I also sat alone with him, so he said: 0, son of m brother, I heard tile Messenger of Allah (may peace be upon him) say: He who observed the 'Isya' prayer in congregation, it was as if he prayed up to the midnight, and he who prayed the morning prayer in congregation, it was as if he prayed the whole night.
@Book 4, Number 1380:
This hadith has been narrated by the chain of transmitters by Abu Sahl 'Uthman b. Hakim.
@Book 4, Number 1381:
Jundab b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: He who prayed the morning prayer (in congregation) he is in fact under the protection of Allah. And it can never happen that Allah should demand anything from you in connection with the protection (that He guarantees) and one should not get it. He would then throw him in the fire of Hell.
@Book 4, Number 1382:
Anas b. Sirin reported: I heard Jundab b. Qasri saying that the Messenger of Allah (may peace be upon him) said: He who observed the morning prayer (in congregation), he is in fact under the protection of Allah and it never happens that Allah should make a demand in connection with the protection (that He guarantees and should not get it) for when he asks for anything in relation to His protection, he definitely secures it. He then throws him flatly in the Hell-fire.
@Book 4, Number 1383:
This hadith has been narrated by Jundab b. Sufyan in from the Apostle of Allah (may peace be upon him) with the same chain of transmitters, but this has not been mentioned:" He would throw him in fire."
*2*Chapter 87: PERMISSION TO REMAIN AWAY FROM THE CONGREGATIONAL PRAYER FOR ANY GENUINE REASON
@Book 4, Number 1384:
Mahmud b. al-Rabi' reported that 'Ibn b. Malik, who was one of the Companions of the Apostle of Allah (may peace be upon him) and who participated in the (Battle of) Badr and was among the Ansar (of Medina), told that he came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, I have lost my eyesight and I lead my people in prayer. When there is a downpour there is then a current (of water) in the valley that stands between me and them and I find it impossible to go to their mosque and lead them in prayer. Messenger of Allah, I earnestly beg of you that you should come and observe prayer at a place of worship (in my house) so that I should then use it as a place of worship. The Messenger of Allah (may peace be upon him) said: Well, it God so wills. I would soon do so. 'Itban said: On the following day when the day dawned, the Messenger of Allah (may peace he upon him) came along with Abu Bakr at-Siddiq, and the Messenger of Allah (may peace be upon him) asked permission (to get into the house). I gave him the permission, and be did not sit after entering the house, when he said: At what place in your house you desire me to say prayer? I ('Itban b. Malik) said: I pointed to a corner in the house, The Messenger of Allah (may peace be upon him) stood (at that place for prayer) and pronounced Allah-o-Akbar (Allah is the Greatest) (as an expression for the commencement of prayer). We too stood behind him, and he said two rak'ahs and then pronounced salutation (marking the end of the prayer). We detained him (the Holy Prophet) for the meat curry we had prepared for, him. The people of the neighbouring houses came and thus there was a good gathering in (our house). One of them said: Where is Malik b. Dukhshun? Upon this one of them remarked: He is a hypocrite; he does not love Allah and His Messenger. Thereupon the Messenger of Allah (may peace be upon him) said: Do not say so about him. Don't you see that he utters La ilaha ill-Allah (There is no god but Allah) and seeks the pleasure of Allah through it? They said: Allah and His Messenger know beet. One (among the audience) said: We see his inclination and wellwishing for hypocrites only. Upon this the Messenger of Allah' (may peace be upon him) again said: Verily Allah has forbidden the Fire for one who says: There is no god but Allah, thereby seeking

Allah's pleasure. Ibn Shihab said: I asked Husain b. Muhammad al-Ansar (he was one of the leaders of Banu Salim) about the hadith transmitted by Mahmud b. Rabi' and he testified it.

@Book 4, Number 1385:

'Itban b. Malik reported: I came to the Messenger of Allah (may peace be upon him) and the rest of the hadith is the same as narrated (above) except this that a man said: Where is Malik b. Dukhshun or Dukhaishin, and also made this addition that Mahmud said: I narrated this ver hadith to many people and among them was Abu Ayyub al-Ansari who said: I cannot think that the Messenger of Allah (may peace be upon him) could have said so as you say. He (the narrator) said: I took an oath that if I ever go to 'Itban. I would ask him about it. So I went to him and found him to be a very aged man, having lost his eyesight, but he was the Imam of the people. I sat by his side and asked about this hadith and he narrated it In the same way as he had narrated it for the first time. Then so many other obligatory acts and commands were revealed which we see having been completed. So he who wants that he should not be deceived would not be deceived.

@Book 4, Number 1386:

Mahmud b. Rabi' reported: I well remember the disgorge of the Messenger of Allah (may peace be upon him) that he did (with water) from a bucket of our house. Mahmud said: 'Itban b. Malik narrated it to me that he had said: Messenger of Allah, I have lost my eyesight, and the rest of the hadith is the same up to these words:" He led us in two rak'ahs of prayer and we detained the Messenger of Allah (may peace be upon him) for serving him the pudding that we had prepared for him," and no mention has been made of what follows next from the addition made by Yunus and Ma'mar.

*2*Chapter 88: PERMISSIBILITY OF OBSERVING NAFL (SUPEREROGATORY) PRAYER IN CONGREGATION AND THAT TOO ON THE MAT OR THE COVERING CLOTH OR ANY OTHER THING WHICH IS FREE FROM FILTH AND RUBBISH

@Book 4, Number 1387:

Anas b. Malik reported that his grandmother, Mulaika, invited the Messenger of Allah (may peace be upon him) to a dinner which she had prepared. He (the Holy Prophet) ate out of that and then said: Stand up so that I should observe prayer (in order to bless) you Anas b. Malik said: I stood up on a mat (belonging to us) which had turned dark on account of its long use. I sprinkled water over it (in order to soften it), and the Messenger of Allah (may peace be upon him) stood upon it, and I and an orphan formed a row behind him (the Holy Prophet) and the old woman was behind us, and the Messenger of Allah (may peace be upon him) led us in two rak'ahs of prayer and then went back.

@Book 4, Number 1388:

Anas b. Malik reported that the Messenger of Allah (may peace be upon him) wits the best among people in character. On occasions, the time of prayer would come while he was in our house. He would then order to spread the mat lying under him. That was dusted and then water was sprinkled over it. The Messenger of Allah (may peace be upon him) then led the prayer and we stood behind him, and that mat was made of the leaves of date-palm.

@Book 4, Number 1389:

Thabit reported on the authority of Anas: The Apostle of Allah (may peace be upon him) came to us and there was none in our house but I, my mother and my aunt Umm Haram. He (the Holy Prophet) said: Stand up so that I may lead you in prayer (and there was no time for prescribed prayer). He led us in prayer. A person said to Thabit: Where stood Anas with him (the Holy Prophet)? He replied: He was on the right side. He then blessed us, the members of the household with every good of this world and of the Hereafter. My mother said: Messenger of Allah (and then, pointing towards Anas, said), here is your little servant, invoke the blessing of Allah upon him too. He then blessed me with every good, and he concluded his blessings for me (with these words): Allah! increase his wealth, and his children and make (them the source of) blessing for him.

@Book 4, Number 1390:

Abdullah b. al-Mukhtar heard Musa b. Anas narrating on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) led him, his mother or his aunt in prayer. He made me, stand on his right side and made the woman stand, behind us.

@Book 4, Number 1391:

This hadith has also been narrated by Shu'ba with this chain of transmitters.
@Book 4, Number 1392:
Maimuna, the wife of the Apostle of Allah (may peace be upon him), reported: The Messenger of Allah (may peace be upon him) said prayer while I was by his side, and at times when he prostrated his cloth touched me, and he prayed on a small mat.
@Book 4, Number 1393:
Abu Sa'id al-Khudri reported that he went to the Messenger of Allah (may peace be upon him) and found him observing prayer on a mat and prostrating on that.
*2*Chapter 89: MERIT OF PRAYING IN CONGREGATION AND WAITING FOR PRAYER
@Book 4, Number 1394:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A man's prayer in congregation is more valuable than twenty degrees and some above them as compared with his prayer in his house and his market, for when he performs ablution doing it well, then goes out to the mosque, and he is impelled (to do so) only by (the love of congregational) prayer, he has no other objective before him but prayer. He does not take a step without being raised a degree for it and having a sin remitted for it, till he enters the mosque, and when he is busy in prayer after having entered the mosque. the angels continue to invoke blessing on him as long as he is in his place of worship. saying: O Allah, show him mercy, and pardon him! Accept his repentance (and the angels continue this supplication for him) so long as he does not do any harm in it, or as long as his ablution is not broken.
@Book 4, Number 1395:
A hadith having the same meaning (as mentioned above) has been transmitted by A'mash.
@Book 4, Number 1396:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The angels invoke blessings on everyone among you so long as he is in a place of worship with these words: O Allah! pardon him, O Allah, have mercy upon him, (and they continue to do so) as long as, he ablution (of the worshipper) is not broken, and one among you is in prayer and so long as he is detained for the prayer.
@Book 4, Number 1397:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The servant is constantly in prayer so long as he is in a place of worship waiting for the prayer (to be observed in congregation), and the angels invoke (blessings upon him in these words): O Allah! pardon him. O Allah! show mercy to him, (and they continue to do so) till he returns (from the mosque having completed the prayer) or his ablution breaks. I said: How is the ablution broken? He said: By breaking of the wind noiselessly or with noise.
@Book 4, Number 1398:
Abu Huraira reported the Messenger of Allah (may peace be upon him) as saying: Everyone among you is constantly in prayer so long as the prayer detains him (for this noble objective) and nothing prevents him to return to his family but the prayer.
@Book 4, Number 1399:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Anyone amongst you who sat in a place of worship waiting for the prayer is in prayer and his ablution is not broken, the angels invoke blessing upon him (in these words): O Allah! pardon him. O Allah! have mercy upon him.
@Book 4, Number 1400:
A hadith like this has been narrated by Hammam b. Munabbih on the authority of Abu Huraira.
*2*Chapter 90: EXCELLENCE OF TAKING MANY STEPS FOR REACHING THE MOSQUE
@Book 4, Number 1401:
Abu Musa reported Allah's Messenger (may peace be upon him) as saying: The most eminent among human beings (as a recipient of) reward (is one) who lives farthest away, and who has to walk the farthest distance, and he who waits for the prayer to observe it along with the Imam, his reward is greater than one who prays (alone) and then goes to sleep. In the narration of Abu Kuraib (the words are):" (He waits) till he prays along with the Imam in congregation."

@Book 4, Number 1402:
Ubayy b. Ka'b reported: There was a man, and I do not know of any other man, whose house was farther than his from the mosque and he never missed the prayer (in congregation). It was said to him or I said to him: It you were to buy a donkey you could ride upon it In the dark nights and in the burning sand. He said: I do not like my house to be situated by the side of the mosque, for I (eagerly) desire that my steps towards the mosque and back from it, should be recorded when I return to my family. Upon this the Messenger of Allah (may peace be upon him) said: Allah has gathered all (rewards) for you.
@Book 4, Number 1403:
This hadith has been transmitted by Taimi with the same chain of narrators.
@Book 4, Number 1404:
Ubayy b. Ka'b reported: There was a person among the Ansar whose house was situated at the farthest end of Medina, but he never in missed any prayer along with the Messenger of Allah (may peace be upon him). We felt pity for him and said to him: O, so and so, had you bought a donkey it would have saved you from the burning sand and would have saved you from the reptiles of the earth. He said: Listen I by Allah, I do not like my house to be situated by the side of Muhammad (may peace be upon him). I took (these words of his) ill and came to the Apostle of Allah (may peace be upon him) and informed him about (these words). He (the Holy Prophet) called him and he said exactly like that (which he had mentioned to Ubbay b. Ka'b), but made a mention of this (also) that he wanted a reward for his steps. Upon this the Apostle of Allah (may peace be upon him) said: In fact for you is the reward which you expect.
@Book 4, Number 1405:
A hadith like this has been narrated by 'Asim with the same chain of transmitters.
@Book 4, Number 1406:
Jabir b. 'Abdullah narrated: Our houses were situated far away from the mosque; we, therefore, decided to sell our houses so that we may be able to come near the mosque. The Messenger of Allah (may peace be upon him) forbade us (to do so) and said: There is for every step (towards the mosque) a degree (of reward) for you.
@Book 4, Number 1407:
Jabir b. Abdullah reported: There were some plots vacant around the mosque. Banu Salama decided to shift (to this land) and come near the mosque. This (news) reached the Messenger of Allah (may peace be upon him) and he said to them (Banu Salama): I have received (information) that you intend to shift near the mosque. They said: Yes, Messenger of Allah, we have taken this decision. Upon this he (the Holy Prophet) said: O Banu Salama, live in your houses, for your steps are recorded; live in your houses, for your steps are recorded.
@Book 4, Number 1408:
Jabir b. Abdullah reported that Banu Salama decided to shift near the mosque (as there were) some plots vacant. This (news) reached the Apostle of Allah (may peace be upon him), whereupon he said: O people of the Salama tribe, you better stay in your houses (where you are living), for your footsteps are recorded They said. We could not be more delighted even by shifting (near the mosque) as we were delighted (on hearing these words from the Messenger of Allah (may peace be upon him).
@Book 4, Number 1409:
Abu Huraira reported: The Messenger of Allah (may peace be' upon him) said: He who purified himself in his house, and then he walked to one of the houses of Allah for the sake of performing a Fard (obligatory act) out of the Fara'id (obligatory acts) of Allah, both his steps (would be significant) as one of them would obliterate his sin and the second one would raise his status.
@Book 4, Number 1410:
In the hadith narrated of the authority of Abd Huraira the Messenger of Allah (may peace be upon him) is reported to have said. while in the hadith narrated by Bakr (the words are like this): He heard the Messenger of Allah (may peace be upon him) as saying: just see, can anything of his filthiness remain (on the body of) any one of you if there were a river at his door in which he washed himself

five times daily? They, said: Nothing of his filthiness will remain (on his body). He said: That is like the five prayers by which Allah obliterates sins.
@Book 4, Number 1411:
Jabir b. 'Abdullah reported that the Messenger of Allah (may peace be upon him) said: The similitude of five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily Hasan said: No filthiness can remain on him.
@Book 4, Number 1412:
Ata' b. Yasar reported, on the authority of Abu Huraira, the Apostle of Allah (may peace be upon him) as saying: He who went towards the mosque in the morning or evening, Allah would arrange a feast for him morning or evening in Paradise.
*2*Chapter 91: EXCELLENCE OF SITTING AT THE PLACE'OF WORSHIP AFTER THE DAWN PRAYER AND EXCELLENCE OF THE MOSQUE
@Book 4, Number 1413:
Simak b. Harb reported: I said to Jabir b. Samura: Did you sit in the company of the Messenger of Allah (may peace he upon him)? He said: Yes, very often. He (the Holy Prophet) used to sit at the place where he observed the morning or dawn prayer till the sun rose or when it had risen; he would stand, and they (his Companions) would talk about matters (pertaining to the days) of ignorance, and they would laugh (on these matters) while (the Holy Prophet) only smiled.
@Book 4, Number 1414:
Simak narrated on the authority of Jabir b. Samura that when the Apostle of Allah (may peace be upon him) observed the dawn prayer, he sat at the place of worship till the sun had risen enough.
@Book 4, Number 1415:
This hadith has been narrated by Simak with the same chain of transmitters, but no mention has been made of, enough".
@Book 4, Number 1416:
Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: The parts of land dearest to Allah are its mosques, and the parts most hateful to Allah are markets.
*2*Chapter 92: WHO DESERVES MOST TO ACT AS IMAM
@Book 4, Number 1417:
Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: When there are three persons, one of them should lead them. The one among them most worthy to act as Imam is one who is best versed in the Qur'an.
@Book 4, Number 1418:
A hadith like this has been narrated by Qatida with the same chain of transmitters.
@Book 4, Number 1419:
This hadith has been narrated by Abu Sa'id al-Khudri by another chain of transmitters.
@Book 4, Number 1420:
Abu Mas'ud al-Ansari reported Allah's Messenger (may peace be upon him) as saying: The one who is most versed in Allah's Book should act as Imam for the people, but If they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah if they are equal regarding the Sunnah, then the earliest one to emigrate; it they emigrated at the same time, then the earliest one to embrace Islam. No man must lead another in prayer where (the latter) has authority, or sit in his place of honour in his house, without his permission. Ashajj in his narration used the word," age" in place of" Islam".
@Book 4, Number 1421:
A hadith like this has been narrated by A'mash by the same chain of transmitters
@Book 4, Number 1422:
Abu Mas'ud al-Ansari reported: The Messenger of Allah (may peace be upon him) said to us: The one who is well grounded in Allah's Book and is distinguished among them in recitation should act as; Imam for the people. and if they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the oldest one in age. No man must lead another in prayer in

latter's house or where (the latter) has authority, or sit in his place of honour in his house, except that he gives you permission or with his permission.
@Book 4, Number 1423:
Malik b. Huwairith rejected: We came to the Messenger of Allah (may peace be upon him) and we were all young men of nearly equal age. We stayed with him (the Holy Prophet) for twenty nights, and as the Messenger of Allah may peace be upon him) was extremely kind and tender of heart, he. therefore, thought that we were eager (to see) our family (we felt home-sickness). So he asked us about the members of the family that we had left behind and when we informed him, he said: Go back to your family, stay with them, and teach them (beliefs and practices of Islam) and exhort them to good, and when the time for prayer comes, one amongst you should-announce Adzan and then the oldest among you should lead the prayer.
@Book 4, Number 1424:
This hadith has been transmitted by Ayyub with the same chain of narrator.
@Book 4, Number 1425:
Malik b. Huwairith Abu Sulaiman reported: I came to the Messenger of Allah (may peace be upon him) along with other persons and we were young men of nearly equal age, and the rest of the hadith was transmitted like the hadith narrated before.
@Book 4, Number 1426:
Malik b Huwairith reported: I came to the Apostle of Allah (may peace be upon him) along with a companion of mine, and when we intended to return from him, he said: When there is time for prayer, announce prayer, pronounce Iqama, and the oldest amongst you should lead the prayer.
@Book 4, Number 1427:
This hadith has been narrated with the same chain of transmitters, but al-Hadra' made this addition:" They both were equal in recitation."
*2*Chapter 93: THE EXCELLENCE OF QUNUT IN ALL THE PRAYERS WHEN ANY CALAMITY BEFALLS THE MUSLIMS
@Book 4, Number 1428:
Abu Salama b. Abd al-Rahman b. 'Auf heard Abu Huraira say: (When) Allah's Messenger (may peace be upon him) (wished to invoke curse or blessing on someone, he would do so at the end) of the recitation in the dawn prayer, when he had pronounced Allah-o-Akbar (for bending) and then lifted his head (saying):" Allah listened to him who praised Him; our Lord! to Thee is all praise" ; he would then stand up and say:" Rescue al-Walid b. Walid, Salama b. Hisham, and 'Ayyash b. Abd Rabi'a, and the helpless among the Muslims. O Allah! trample severely Mudar and cause them a famine (which broke out at the time) of Joseph. O Allah! curse Lihyan, Ri'l, Dhakwan, 'Usayya, for they disobeyed Allah and His Messenger." (The narrator then adds): The news reached us that he abandoned (this) when this verse was revealed:" Thou but no concern in the matter whether He turns to them (mercifully) or chastises them; surely they are wrongdoers" (ill. 127)
@Book 4, Number 1429:
This hadith has been narrated on the authority of Abu Huraira by another chain of transmitters up to the words:" And cause them a famine like that (which broke out at the time) of Joseph," but the subsequent portion was not mentioned.
@Book 4, Number 1430:
Abu Salama reported it on the authority of Abu Huraira that the Apostle of Allah (may peace be upon him) recited Qunut after ruku' in prayer for one mouth at the time of reciting (these words):" Allah listened to him who praised Him," and he said in Qunut:" 0 Allah! rescue al-Walid b. al-Walid; O Allah! rescue Salama b. Hisham; O Allah! rescue 'Ayyash b. Abu Rabi'a; O Allah! rescue the helpless amongst the Muslims; O Allah! trample Mudar severely; O Allah! cause them a famine like that (which was caused at the time) of Joseph." Abu Huraira (further) said: I saw that the Messenger of Allah (may peace be upon him) afterwards abandoned this supplication. I, therefore said: I see the Messenger of Allah (may peace be upon him) abandoning this blessing upon them. It was raid to him (Abu Huraira): Don't you see that (those for whom was blessing invoked by the Holy Prophet) have come (i. e. they have been rescued)?

@Book 4, Number 1431:
Abu Salama narrated that Abu Huraira told him that when the Messenger of Allah (may peace be upon him) pronounced:" Allah listened to him who praised Him." and before prostration, he would recite this in the 'Isya' prayer: O Allah! rescue 'Ayyash b. Abu Rabi'a, and the rest of the hadith is the same as narrated by Auza'i to the words:" Like the famine (at the time) if Joseph." but he made no mention of that which follows afterwards.
@Book 4, Number 1432:
Abu Salama b. 'Abd al-Rahman is reported to have said that he had heard Abu Huraira saying: I would say prayer along with you which is near to the prayer of the Messenger of Allah (may peace be upon him). and Abu Huraira recited Qunut in the noon and in the 'Isya' and in the morning prayer, and invoked blessing (of Allah) upon Muslims-and curse upon the unbelievers.
@Book 4, Number 1433:
Anas b. Malik reported that the Messenger of Allah (may peace be upon him) invoked curse in the morning (prayer) for thirty days upon those who killed the Companions (of the Holy Prophet) at Bi'r Ma'una. He cursed (the tribes) of Ri'l, Dhakwan, Lihyan, and Usayya, who had disobeyed Allah and His Messenger (may peace be upon him). Anas said: Allah the Exalted and Great revealed (a verse) regarding those who were killed at Bi'r Ma'una, and we recited it, till it was abrogated later on (and the verse was like this):, convey to it our people the tidings that we have met our Lord, and He was pleased with us and we were pleased with Him".
@Book 4, Number 1434:
Muhammad reported: I asked Anas whether the Messenger of Allah (may peace be upon him) observed Qunut in the dawn prayer. He said: Yes, (he did so) after the ruku', for a short while.
@Book 4, Number 1435:
Anas b. Malik reported: The Messenger of Allah (may peace be upon him) observed Qunut for a month in the dawn prayer after ruku' and invoked curse upon Ri'l, Dhakwan, and said that 'Usayya had disobeyed Allah and His Apostle (may peace be upon him).
@Book 4, Number 1436:
Anas b. Malik reported that the Messenger of Allah (may peace be upon him) observed Qunut for a month in the dawn prayer after ruku' and invoked curse upon Bani Usayya.
@Book 4, Number 1437:
Asim reported: I asked Anas whether Qunut was observed (by the Holy prophet) before ruku' or after ruku'. He replied: Before ruku'. I said: People conceive that the Messenger of Allah (may peace be upon him) observed Qunut after the ruku'. He said: The Messenger of Allah (may peace be upon him) observed Qunut (after the ruku' as the people conceive it) for a mouth invoking curse upon those persons who had killed men among his Companions who were called the reciter (of the Qur'an).
@Book 4, Number 1438:
'Asim reported - I heard Anas saying: Never did I ace the Messenger of Allah (may peace be upon him) so much grieved (at the loss of a) small army as I saw him grieved at those seventy men who were called" reciters" (and were killed) at Bi'r Ma'una; and he invoked curse for full one month upon their murderers.
@Book 4, Number 1439:
This hadith has been narrated by Anas with another chain of transmitters and with minor additions.
@Book 4, Number 1440:
Anas b. Malik reported that the Messenger of Allah (may peace be upon him) observed Qunut for one month Invoking curse upon Ri'l, Dhakwan, 'Usayya. those who disobeyed Allah and His Messenger (may peace be upon him).
@Book 4, Number 1441:
A hadith like this has been transmitted by Anas from the Apostle of Allah (way peace be upon him).
@Book 4, Number 1442:
Anas reported that the Messenger of Allah (may peace be upon him) observed Qunut for one month invoking curse upon some tribes of Arabia (those who were responsible for the murders in Bi'r Ma'una and Raji'), but then abandoned it.

@Book 4, Number 1443:
Al-Bari' b. 'Azib reported that the Messenger of Allah (may peace be upon him) observed Qunut in the morning and evening (prayers).
@Book 4, Number 1444:
Al-Bari' reported that the Messenger of Allah (may peace be upon him) observed Qunut in the dawn and evening (prayers).
@Book 4, Number 1445:
Khufaf b. Ima' al-Ghifari reported that the Messenger of Allah (may peace be upon him) aid in prayer: 0 Allah I curse the tribes of Lihyan, Ri'l, Dhakwan, and 'Usayya for they disobeyed Allah and His Messenger (may peace be upon him). Allah pardoned (the tribe of) Ghifar and Allah granted protection to (the tribe of) Aslam
@Book 4, Number 1446:
Khufaf b. Ima' reported that the Messenger of Allah (may peace he upon him), bowed (in prayer) and then lifted his head and then said: So far as the tribe of Ghifar is concerned, Allah had pardoned it, and Allah had granted protection to the tribe of Aslam, and as for the tribe of Usayya, It had disobeyed Allah and His Messenger, (and further said): O Allah! curse the tribe of Lihyan curse Ri'l, and Dhakwan, and then fell in prostration. It is after this that the cursing of the unbelievers got a sanction.
@Book 4, Number 1447:
A hadith like this has been transmitted by Khufaf b. Ima' except this that he did not mention (these words):" cursing of unbelievers got a sanctions.
*2*Chapter 94: COMPENSATION OF THE MISSED PRAYER AND EXCELLENCE OF OBSERVING IT PROMPTLY
@Book 4, Number 1448:
Abu Huraira reported that when the Messenger of Allah (may peace be upon him) returned from the expedition to Khaibar, he travelled one night, and stopped for rest when he became sleepy. He told Bilal to remain on guard during the night and he (Bilal) prayed as much as he could, while the Messenger of Allah (may peace be upon him) and his Companions slept. When the time for dawn approached Bilal leaned against his camel facing the direction from which the dawn would appear but he was overcome by sleep while he was leaning against his camel, and neither the Messenger of Allah (may peace be upon him) nor Bilal, nor anyone else among his Companions got up, till the sun shone on them. Allah's Messenger (may peace be upon him) was the first of them to awake and, being startled, he called to Bilal who said: Messenger of Allah I may my father and mother be offered as ransom for thee, the same thing overpowered me which overpowered you. He (the Holy Prophet, then) said: Lead the beasts on: so they led their camels to some distance. The Messenger of Allah (may peace be upon him) then performed ablution and gave orders to Bilal who pronounced the Iqama and then led them in the morning prayer. When he finished the prayer he said: When anyone forgets the prayer, he should observe it when he remembers it, for Allah has said:" And observe the prayer for remembrance of Me" (Qur'an. xx. 14). Yunus said: Ibn Shilab used to recite it like this:" (And observe the prayer) for remembrance."
@Book 4, Number 1449:
Abu Huraira reported: We stopped for rest along with the Apostle of Allah (may peace be upon him) and did not awake till the sun rose. The Apostle of Allah (may peace be upon him) then told us that everybody should take hold of his camel's nosestring (get out of this ground) for it was the place where devil had visited us. We did accordingly. He then called for water and performed ablution and then performed two prostrations. Ya'qub said: Then he prayed (performed) two prostrations. then takbir was pronounced for prayer and then he offered the morning prayer (in congregation).
@Book 4, Number 1450:
Abu Qatida reported: The Messenger of Allah (way peace be upon him) addressed us and said: You would travel In the evening and the might till (God willing) you would come in the morning to a place of water. So the people travelled (self absorbed) without paying any heed to one another, and the Messenger of Allah (may peace be upon him) also travelled till It was midnight. I was by his side. The Messenger of Allah (may peace be upon him) began to doze and leaned (to one side) of his camel. I

came to him and I lent him support without awaking him till he sat poised on his ride. He went on travelling till a major part of the night was over and (he again) leaned (to one side) of his camel. I supported him without awaking him till he sat" bed on his ride. and then travelled till it was near dawn. He (again) leaned which was far more inclined than the two earlier leanings and he was about to fall down. So I came to him and supported him and he lifted his head and said; Who is this? I said: it is Abu Qatida. He (the Holy Prophet again) said: Since how long have you been travelling along with me like this? I said: I have been travelling in this very state since the night. He said: May Allah protect you, as you have protected His Apostle (from falling down), and again said: Do you see that we are hidden from the people? - and again said: Do you see anyone? I said: Here is a rider. I again said: Here Is another rider till we gathered together and we were seven riders. The Messenger of Allah (may peace be upon him) stepped aside of the highway and placed his head (for sleep and said): Guard for us our prayers. The Messenger of Allah (may peace be upon him) was the first to wake up and the rays of the sun were falling on his back. We got up startled He (the Holy Prophet) said: Ride on So we rode on till the sun had (sufficiently) risen. He then came down from his camel and called for a jug of water which I had with me. There was a little water in that. He performed ablution with that which was less thorough as compared with his usual ablutions and some water of that had been left. He (the Holy Prophet) said to Abu Qatida: Keep a watch over your jug of water; it would have (a miraculous) condition about it. Then Bilal summoned (people) to prayer and then the Messenger of Allah (may peace be upon him) observed two rak'ahs and then said the morning prayer as he said every day. The Messenger of Allah (may peace be upon him) (then) rode on and we rode along with him and some of us whispered to the others saying: How would there be compensation for omission in our prayers? Upon this he (the Apostle of Allah) said: Is there not in me (my life) a model for you? There is no omission in sleeping. The (cognizable) emission is that one should not say prayer (intentionally) till the time of the other prayer comes. So he who did like it (omitted prayer in sleep or due to other unavoidable circumstances) should say prayer when he becomes aware of it and on the next day he should observe it at its prescribed time.
He (the Holy Prophet) said: What do you think the people would have done (at this hour)? They would have in the morning found their Apostle missing from amongst them and then Abu Bakr and 'Umar would have told them that the Messenger of Allah (may peace be upon him) must be behind you, he cannot leave you behind (him), but the people said: The Messenger of Allah (may peace be upon him) is ahead of you. So if you had obeyed Abu Bakr and Umar, you would have gone on the right path. So we proceeded on till we came up to the people (from whom we had lagged behind) and the day had considerably risen and everything became hot, and they (the Companions of the Holy Prophet) said: Messenger of Allah, we are dying of thirst. Upon this he (the Holy Prophet) remarked: There is no destruction for you. And again said: Bring that small cup of mine and he then asked for the jug of water to be brought to him. The Messenger of Allah (may peace be upon him) began to pour water (in that small cup) and Abu Qatida gave them to drink. And when the people saw that there was (a little) water in the jug, they fell upon it. Upon this the Messenger of Allah (may peace be upon him) said: Behave well; the water (is enough) to satiate all of you. Then they (the Companions) began to receive (their share of) water with calmness (without showing any anxiety) and the Messenger of Allah (may peace be upon him) began to fill (the cap), and I began to serve them till no one was left except me and the Messenger of Allah (may peace be upon him). He then filled (the cup) with water and said to me: Drink it. I said: Messenger of Allah, I would not drink till you drink. Upon this he said: The server of the people Is the last among them to drink. So I drank and the Messenger of Allah (may peace be upon him) also drank and the people came to the place of water quite happy and satiated. 'Abdullah b. Rabah said: I am going to narrate this hadith in the great mosque, when 'Imran b. Husain said: See, O young man, how will you narrate for I was also one of the riders on that night? I said: So you must be knowing this hadith well. He said: Who are you? I said: I am one of the Ansar. Upon this he said: You narrate, for you know your hadith better. I, therefore, narrated it to the people. 'Imran said: I was also present that night, but I know not anyone else who learnt it so well as you have learnt.
@Book 4, Number 1451:

'Imran b. Husain reported: I was with the Apostle of Allah (may peace be upon him) in a journey. We travelled the whole of the night, and when it was about to dawn, we got down for rest, and were overpowered (by sleep) till the sun shone. Abu Bakr was the first to awake amongst us. and we did not awake the Apostle of Allah (may peace be upon him) from his sleep allowing him to wake up (of his own accord). It was 'Umar who then woke up. He stood by the side of the Apostle of Allah (may peace be upon him) and recited takbir in a loud voice till the Messenger of Allah (may peace be upon him) woke up. When he lifted his head, he saw that the sun had arisen; he then said: Proceed on. He travelled along with us till the sun shone brightly. He came down (from his camel) and led us in the morning prayer. A person, however, remained away from the people and did not say, prayer along with us. After having completed the prayer, the Messenger of Allah (may peace be upon him) said to him: O, so and so, what prevented you from observing prayer with us? He said: Apostle of Allah! I was not in a state of purity. The Messenger of Allah (may peace be upon him) ordered him arid lie performed Tayammum with dust and said prayer. He then urged me to go ahead immediately along with other riders to find out water, for we felt very thirsty. We were traveling when we came across a woman who was sitting (on a camel) with her feet hanging over two leathern water bags. We said to her: How far is water available? She, said: Far, very far, very far. You cannot get water. We (again) said: How much distance is there between (the residence of) your family and water? She said: It is a day and night journey. We said to her: You go to the Messenger of Allah (may peace be upon him). She said: Who is the Messenger of Allah? We somehow or the other managed to bring her to the Messenger of Allah (may peace be upon him) and he asked about her, and she informed him as she had informed us that she was a widow having orphan children. He ordered that her camel should be made to kneal down and he gargled in the opening (of her leathern water-bag). The camel was then raised up and we forty thirsty men drank water till we were completely satiated, and we filled up all leathern water-bags and water-skins that we had with us and we washed our companions, but we did not make any camel drink, and (the leathern water-bags) were about to burst (on account of excess of water). He then said: Bring whatever you have with you. So we collected the bits (of estable things) and dates and packed them up in a bundle, and said to her: Take it away. This is meant for your children, and know that we have not its any way done any loss to your water. W hen she came to her family she said: I have met the greatest magician amongst human beings, or he is an apostle, as he claims to be, and she then narrated what had happened and Allah guided aright those people through that woman. She affirmed her faith in Islam and so did the people embrace Islam.
@Book 4, Number 1452:
'Imran b. Husain reported: We were with the Messenger of Allah (may peace be upon him) in a journey and we travelled throughout the night till at the end, just before dawn, we lay down (for rest), and nothing is sweeter for a traveller than this and none awakened us but the heat of the sun, and the rest of the hadith is the same (as mentioned above) except this additien:" When 'Umar b. Khattab woke up, he saw what had happened to the people. And he was a man having a big belly and strongly built; he recited takbir in a loud voice till the Messenger of Allah (may peace be upon him) woke up by the loudness of his voice in takbir. When the Messenger of Allah (may peace be upon him) got up, the people told him what had happened. Upon this the Messenger of Allah (may peace be upon him) said: There is no harm; you better proceed further," and (the rest of the hadith) was narrated.
@Book 4, Number 1453:
Abu Qatada reported that when the Messenger of Allah (may peace be upon him) was in a journey he got down for rest at night, and he used to lie down on his right side, and when he lay down for rest before the dawn, he used to stretch his forearm and place his head over his palm.
@Book 4, Number 1454:
Qatada reported from Anas b. Malik that the Messenger of Allah (may peace be upon him) said: He who forgets the prayer should say it when he remembers it, there is no explation for it, except this. Qatada said: (Allah says)" And observe prayer for remembrance of Me"
@Book 4, Number 1455:
This hadith has been narrated by Qatada, but here no mention has been made of" There is no explation for it except this."

@Book 4, Number 1456:
Qatada narrated it on the authority of Anas b. Malik that the Apostle of Allah (may peace be upon him) said: He who forgets tte prayer, or he slept (and it was omitted), its expiation is this only that he should observe it when he remembers it.
@Book 4, Number 1457:
Qatada reported it on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: When any one of you omits the prayer due to sleep or he forgets it, he should observe it when he remembers it, for Allah has said:" Observe prayer for remembrance of Me."
*2*Chapter 95: THE PRAYER OF TRAVELLERS AND SHORTENING OF IT
@Book 4, Number 1458:
'A'isha, the wife of the Messenger of Allah (may peace be upon him), reported: The prayer was prescribed as two rak'abs, two rak'ahs both in journey and at the place of residence. The prayer while travelling remained as it was (originally prescribed), but an addition was made in the prayer (observed) at the place of residence.
@Book 4, Number 1459:
'A'isha, the wife of the Messenger of Allah (may peace be upon him), said Allah prescribed the prayer as two rak'ahs, then it was completed (to four rak'ahs) at the place of residence, but was retained in the same position in journey as it was first made obligatory.
@Book 4, Number 1460:
'A'isha reported: The prayer was prescribed as consisting of two rak'abs, the prayer in travelling remained the same, but the prayer at the place of residence was completed. (Zuhri said he asked 'Urwa why 'A'isha said prayer in the complete form during journey, and he replied that she interpreted the matter herself as 'Uthman did.)
@Book 4, Number 1461:
Yahya b. Umayya said: I told 'Umar b. al-Khattab that Allah had said:" You may shorten the prayer only if you fear that those who are unbelievers may afflict you" (Qur'an, iv. 101), whereas the people are now safe. He replied: I wondered about it in the same way as you wonder about it, so I asked the Messenger of Allah (may peace be upon him) about it and he said: It is an act of charity which Allah has done to you, so accept His charity.
@Book 4, Number 1462:
Ya'la b. Umayya reported: I said to 'Umar b. al-Khattab, and the rest of the hadlth is the same.
@Book 4, Number 1463:
Ibn 'Abbas reported: Allah has prescribed the prayer through the word of your Prophet (may peace be upon him) as four rak'ahs when resident, two when travelling, and one when danger is present.
@Book 4, Number 1464:
Ibn 'Abbas reported: Allah has prescribed the prayer by the tongue of your Apostle (may peace be upon him) as two rak'ahs for the traveller, four for the resident, and one in danger.
@Book 4, Number 1465:
Musa b. Salama Hudhali said: I asked Ibn 'Abbas: How should I say prayer when I am in Mecca, and when I do not pray along with the Imam? He said: Two rak'ahs (of prayer) is the Sunnah of Abu'l-Qasim (may peace be upon him).
@Book 4, Number 1466:
A hadith like this has been narrated by Abu Qatada with the same chain of transmitters.
@Book 4, Number 1467:
Hafs b. 'Asim said: I accompanied Ibn 'Umar on the road to Mecca and he led us in two rak'ahs at the noon prayer, then he went forward and we too went along with him to a place where he alighted, and he sat and we sat along with him, and he cast a glance to the side where he said prayer and he saw people standing and asked: What are they doing? I said: They are engaged in glorifying Allah, offering Sunnah prayer. He said: If I had done so I would have perfected my prayer; O my nephew! I accompanied the Messenger of Allah (may peace be upon him) on a journey, and he made no addittion to two rak'ahs, till Allah called him. I accompanied Abu Bakr and he made no addition to two rak'ahs till Allah caused him to die. I accompanied 'Umar and he made no addition to two rak'ahs

till Allah caused him to die. I accompanied 'Uthman and he made no addition to two rak'ahs, till Allah caused him to die, and Allah has said:" There is a model pattern for you in the Messenger of Allah" (al-Qur'an, xxxiii. 21).
@Book 4, Number 1468:
Hafs b. 'Asim reported: I fell ill and lbn 'Umar came to inquire after my health, and I asked him about the glorification of Allah (i. e. prayer) while travelling. Thereupon he said: I accompanied the Messenger of Allah (may peace be upon him) on a journey but I did not see him glorifying Him, and were I to glorify (Him). I would have completed the prayer. Allah, the Exalted, has said:" Verily there is a model pattern for you in the Messenger of Allah."
@Book 4, Number 1469:
Anas reported: The Messenger of Allah (may peace be upon him) said four rak'ahs in the noon prayer while at Medina, but he offered two rak'ahs in the afternoon prayer at Dhu'l-Hulaifa.
@Book 4, Number 1470:
Anas b. Malik is reported to have said: I observed four rak'ahs in the noon prayer with the Messenger of Allah (may peace be upon him) at Medina, and said two rak'ahs in the afternoon prayer at Dhu'l-Hulaifa.
@Book 4, Number 1471:
Yahya b. Yazid al-Huna'i reported: I asked Anas b. Malik about shortening of prayer. He said: When the Messenger of' Allah (may peace be upon him) had covered a distance of three miles or three farsakh (Shu'ba, one of the narrators, had some doubt about it) he observed two rak'ahs.
@Book 4, Number 1472:
Jubair b. Nufair reported: I went along with Shurahbil b. al-Simt to a village which was situated at a distance of seventeen or eighteen miles, and he said only two rak'ahs of prayer. I said to him (about it) and he said: I saw 'Umar observing two rak'ahs at Dhu'l-Hulaifa and I (too) said to him (about it) and he said: I am doing the same as I saw the Messenger of Allah (may peace be upon him) doing. (This hadith has been transmitted by Shu'ba with the same chain of narrators and it is narrated from Simt, and the name of Shurahbil has not been mentioned, and he said that he had gone to a place called Dumin, situated at a distance of eighteen miles from Hims.)
@Book 4, Number 1473:
Anas b. Malik reported: We went out from Medina to Mecca with the Messenger of Allah (may peace be upon him) and he prayed two rak'ahs at each time of prayer till we returned to Medina. I said: For how long did he stay in Mecca? He said: (For) ten (days).

@Book 4, Number 1474:
A hadith like this has been narrated by Anas by another chain of transmitters.
@Book 4, Number 1475:
Yahya b. Abu Ishaq reported: I heard Anas b. Malik say: We went out for Pilgrimage from Medina. The rest is the same.
@Book 4, Number 1476:
A hadith like this has been transmitted by Anas, but no mention has been made of Pilgrimage.
@Book 4, Number 1477:
Salim b. 'Abdullah (b. 'Umar) reported on the authority of his father that Allah's Messenger (way peace be upon him) observed the prayer of a traveller, i. e. two rak'ahs in Mina, and other places; so did Abu Bakr and 'Umar, and 'Uthman too observed two rak'abs at the beginning of his caliphate, but he then completed four.
@Book 4, Number 1478:
A hadith like this has been reported by Zuhri, with the same chain of transmitters, and in it mention was made of Mina only, but not of other places.
@Book 4, Number 1479:
Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) said two rak'ahs at Mina, and Abu Bakr after him, and 'Umar after Abu Bakr, and 'Uthman at the beginning of his caliphate; then

'Uthman observed four rak'ahs, and when Ibn 'Umar prayed with the Imam, he said four rak'ahs, but when he observed prayer alone, he said two rak'ahs.
@Book 4, Number 1480:
A hadith like this has been narrated by the same chain of transmitters.
@Book 4, Number 1481:
Ibn 'Umar reported: The Apostle of Allah (may peace be upon him) said in Mina the prayer of a traveller (short prayer) ; Abu Bakr and 'Umar did the same and 'Uthmia did it for eight years or six years. Hafs (one of the narrators) said: Ibn 'Umar would also say two rak'ahs at Mina and then go to bed. I said to him: O uncle, I wish you could have said two rak'ahs (of Sunnah prayer after shorenting the Fard prayer). He said: Were I to do that, I would have completed the prayer.
@Book 4, Number 1482:
This hadith has been narrated by Shu'ba with the same chain of transmitters but no mention has been made of Mina, but they (the narrators) only said: He prayed while travelling.
@Book 4, Number 1483:
Ibrahim reported: I heard 'Abd al-Rahman as saying; 'Uthman led us four rak'ahs of prayer at Mina. It was reported to Abdullah b. Mas'ud and he recited:" Surely we are Allah's and to Him shall we return," and then said: I prayed with the Messenger of Allah (may peace be upon him) at Mina two rak'ahs of prayer. I prayed along with Abu Bakr al-Siddiq two rak'ahs of prayer at Mina. I prayed along with 'Umar b. Khattab two rak'ahs of prayer at Mina. I wish I had my share of the two rak'ahs acceptable (to God) for the four rak'ahs.
@Book 4, Number 1484:
A hadith like this has been reported by A'mash with the same chain of transmitters.
@Book 4, Number 1485:
Haritha b. Wahb reported: I prayed with the Messenger of Allah (may peace be upon him) two rak'abs and most of them offered two rak'ahs only in Mina, while the people felt secure.
@Book 4, Number 1486:
Wahb al-Khuza'i reported: I prayed behind the Messenger of Allah (way peace be upon him) at Mina, and there was the greatest number of people, and they prayed two rak'ahs on the occasion of the Farwell Pilgrmage. (Muslim said: Haritha b. Wahb al-Khuza'i is the brother of 'Ubaidullah b. 'Umar son of Khattab from the side of mother.)
*2*Chapter 96: PRAYING IN HOUSES WHEN IT RAINS
@Book 4, Number 1487:
Ibn 'Umar announced Adhan for prayer on a cold, windy night. Then added: Pray in your dwellings; and then said: When it was a cold, rainy night, the Messenger of Allah (may peace be upon him) used to command the Mu'adhdhin to say" Pray in your dwellings."

@Book 4, Number 1488:
Ibn 'Umar reported that he summoned (people) to pray on a cold, windy and rainy night, and then observed at the end of the Adhin: Pray in your dwellings, pray in your dwellings, and then said: When it was a cold night or it was raining in a journey the Messenger of Allah (may peace he upon him) used to command the Mu'adhdhin to announce: Pray in your dwellings.
@Book 4, Number 1489:
Ibn 'Umar reported that he summoned (people) to prayer at a place (known as) Dajnan, and the rest of the hadith is the same, and then said: Pray in your dwellings, but he did not repeat for the second time words of Ibn 'Umar (Pray in your dwellings).
@Book 4, Number 1490:
Jabir reported: We set cut with the Messenger of Allah (may peace be upon him) on a journey when it began to rain. Upon this he said: He who desires may pray in his dwelling.
@Book 4, Number 1491:
'Abdullah b. 'Abbas reported that he said to the Mu'adhdhin on a rainy day: When you have announced" I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah," do not say:" Come to the prayer," but make this announcement:" Say prayer in your houses."

He (the narrator) said that the people disapproved of it. Ibn 'Abbas said: Are you astonished at it? He (the Holy Prophet), who is better than I, did it. Jumu'a prayer is no doubt obligatory, but I do not like that I should (force you) to come out and walk in mud and slippery ground.
@Book 4, Number 1492:
'Abd al-Hamid reported: I heard 'Abdullah b. al-Harith say: 'Abdullah b. 'Abbas addressed us on a rainy day, and the rest of the hadith is the same, but he made no mention of Jumu'a prayer, and added: He who did it (who commanded us to say prayer in our houses), i. e. the Apostle of Allah (may peace be upon him), is better than I.
@Book 4, Number 1493:
This hadith has been narrated by Ayyub and 'Asim al-Ahwal with the same chain of transmitters, but in this hadith it is not recorded:" i. e. the Apostle of Allah (may peace be upon him)."
@Book 4, Number 1494:
'Abdullah b. Harith reported that Ibn 'Abbas commanded the Mu'adhdhin to (summon the people to prayer on Friday and make announcement to say prayer in their houses) when it was rainy, and the rest of the hadith is the same (except this) that he said: I do not like you should walk in muddy slippery place.
@Book 4, Number 1495:
'Abdullah b. Harith reported that the Mu'adhdhin of Ibn 'Abba said Adhan on Friday (and then made the announcement to say prayer in houses) because it was a rainy day; as it has been narrated by Ma'mar and others, and in this hadith it was mentioned: He who did it, i. e. the Apostle of Allah (may peace be upon him), was better than I.
@Book 4, Number 1496:
A hadith like this that Ibn 'Abbas ordered his Mu'adhdhin (to summon people to prayer and then make announcement to say prayer in their houses) on Friday which was a rainy day, has been transmitted by 'Abdullah b. Harith. Wuhaib, however, says that he did not hear it from him.
*2*Chapter 97: PERMISSIBILITY OF SAYING NAFL PRAYER ON A RIDING BEAST WHILE ON A JOURNEY, IN WHATEVER DIRECTION IT TURNS
@Book 4, Number 1497:
Ibn 'Umar reported that the Messenger of Allah (may peace be upon him) used to say Nafl prayer on (the back of) his camel in whatever direction it took him.
@Book 4, Number 1498:
Ibn 'Umar reported that the Apostle (may peace be upon him) used to pray on (the back of) his camel in whatever direction it took him.
@Book 4, Number 1499:
Ibn 'Umar reported that the Messenger of Allah (may peace be upon him) used to say prayer on his camel while coming from Mecca to Medina, in whatever direction his face had turned; and its was (in this context) that this verse was revealed:" So whether you turn thither is Allah's face" (ii. 115).
@Book 4, Number 1500:
This hadith has been narrated by another chain of transmitters and in the one narrated by Ibn Mubarak and Ibn Abu Za'ida (these words are narrated). Ibn 'Umar then recited:" Whether you turn thither is Allah's face," and it was revealed in this context.
@Book 4, Number 1501:
Ibn 'Umar reported: I saw the Messenger of Allah (may peace be upon him) praying (Nafl prayer) on a donkey's back while his face was turned towards Khaibar.
@Book 4, Number 1502:
Sa'id b. Yasar reported: I was travelling along with Ibn 'Umar on the way to Mecca. Sa'id said: When I apprehended dawn, I dismounted (the ride) and observed Witr prayer and then again joined him. Ibn 'Umar said to me: Where were you? I said: I apprehended the appearance of dawn, so I dismounted and observed Witr prayer. Upon this 'Abdullah said: Is there not a model pattern for you in the Messenger of Allah (may peace be upon him)? I said: Yes, by Allah, and (then) he said: The Messenger of Allah (may peace be upon him) used to observe Witr prayer on the camel's back.
@Book 4, Number 1503:

'Abdullah b. Dinar reported on the authority of Ibn 'Umar that the Messenger of Allah (may peace be upon him) used to observe prayer on his ride (no matter) in which direction it had its face turned. 'Abdullah b. Dinar said that Ibn 'Umar used to do like that.
@Book 4, Number 1504:
'Abdullah b. 'Umar reported that the Messenger of Allah (may peace be upon him) used to observe Witr prayer on his ride.
@Book 4, Number 1505:
Salim b. 'Abdullah reported on the authority of his father that the Messenger of Allah (may peace be. upon him) used to observe Nafl (supererogatory) prayer on his ride no matter in what direction it turned its face, and he observed Witr too on it, but did not observe obligatory prayer on it.
@Book 4, Number 1506:
'Abdullah b. 'Amir b. Rabi'a has reported on the authority of his father that he had seen the Messenger of Allah (may peace be upon him) observing Nafl player at night on a journey on the back of his ride in whichever direction it turned its face.
@Book 4, Number 1507:
Anas b. Sirin reported: We met Anas b. Malik as he came to Syria at a place known as 'Ain-al-Tamar and saw him observing prayer on the back of his donkey with his face turned in that direction. (Hammam one of the narrators) pointed towards the left of Qibla, so I said to him: I find you observing prayer towards the side other than that of Qibla. Upon this he said: Had I not seen the Messenger of Allah (may peace be upon him) doing like this, I would not have done so at all.
*2*Chapter 98: PERMISSIBILITY OF COMBINING TWO PRAYERS ON A JOURNEY
@Book 4, Number 1508:
Ibn 'Umar reported: When the Messenger of Allah (may peace be upon him) was in a state of hurry on a journey, he combined the sunset and 'Isha' prayers.
@Book 4, Number 1509:
Nafi' reported that when Ibn 'Umar was in a state of hurry on a journey, he combined the sunset and 'Isha' prayers after the twilight had disappeared, and he would say that when the Messenger of Allah (may peace be upon him) was in a state of hurry on a journey, he combined the sunset and 'Isha' prayers.
@Book 4, Number 1510:
Salim reported from his father to be saying: I saw the Messenger of Allah (may peace be upon him) combining the sunset and Isha' prayers when he was in a hurry on a journey.
@Book 4, Number 1511:
Salim b. 'Abdullah reported that his father had said: I saw the Messenger of Allah (may peace be upon him) delaying the sunset prayer till he would combine it with the 'Isha' when he hastened to set out on a journey.
@Book 4, Number 1512:
Anas b. Malik reported: When the Messenger of Allah (may peace be upon him) set out on a journey before the sun declined (from the meridian), he delayed the noon prayer till the afternoon prayer, and then dismounted (his ride) and combined them (noon and afternoon prayers), but if the sun had declined before his setting out on a journey, he observed the noon prayer and then mounted (the ride).
@Book 4, Number 1513:
Anas reported: When the Apostle of Allah (may peace be upon him) intended to combine two prayers on a journey, he delayed the noon prayer till came the early time of the afternoon prayer, and then combined the two.
@Book 4, Number 1514:
Anas reported that when the Apostle of Allah (may peace be upon him) had to set out on a journey hurriedly, he delayed the noon prayer to the earlier time for the afternoon prayer, and then he would combine them, and he would delay the sunset prayer to the time when the twilight would disappear and then combine it with the 'Isha' prayer.
*2*Chapter 99: COMBINATION OF PRAYERS, WHEN ONE IS RESIDENT
@Book 4, Number 1515:

Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) observed the noon and afternoon prayers together, and the sunset and Isha' prayers together without being in a state of fear or in a state of journey.
@Book 4, Number 1516:
Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) observed the noon and afternoon prayers together in Medina without being in a state of fear or in a state of journey. (Abu Zubair said: I asked Sa'id [one of the narrators] why he did that. He said: I asked Ibn 'Abbas as you have asked me, and he replied that he [the Holy Prophet] wanted that no one among his Ummah should be put to [unnecessary] hardship.)
@Book 4, Number 1517:
Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) combined the prayers as he set on a journey in the expedition to Tabuk. He combined the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha' prayer. Sa'id (one of the rawis) said to Ibn 'Abbas: What prompted him to do this? He said: He wanted that his Ummah should not be put to (unnecessary) hardship.
@Book 4, Number 1518:
Mu'adh reported: We set out with the Messenger of Allah (may peace be upon him) on the Tabuk expedition, and he observed the noon and afternoon prayers together and the sunset and 'Isha' prayers together.
@Book 4, Number 1519:
Mu'adh b. Jabal reported: The Messenger of Allah (may peace be upon him) combined in the expedition to Tabuk the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha' prayer. He (one of the narrators) said: What prompted him to do that? He (Mu'adh) replied that he (the Holy Prophet) wanted that his Ummah should not be put to (unnecessary) hardship.
@Book 4, Number 1520:
Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) combined the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha' prayer in Medina without being in a state of danger or rainfall. And in the hadith transmitted by Waki' (the words are):" I said to Ibn 'Abbas: What prompted him to do that? He said: So that his (Prophet's) Ummah should not be put to (unnecessary) hardship." And in the hadith transmitted by Mu'awiya (the words are):" It was said to Ibn 'Abbas: What did he intend thereby? He said he wanted that his Ummah should not be put to unnecessary hardship."
@Book 4, Number 1521:
Ibn 'Abbas reported: I observed with the Apostle of Allah (may peace be upon him) eight (rak'ahs) in combination, and seven rak'ahs in combination. I (one of the narrators) said: O Abd Sha'tha', I think that he (the Holy Prophet) had delayed the noon prayer and hastened the afternoon prayer, and he delayed the sunset prayer and hastened the 'Isha' prayer. He said: I also think so.
@Book 4, Number 1522:
Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) observed in Medina seven (rak'ahs) and eight (rak'ahs), i. e. (be combined) the noon and afternoon prayers (eight rak'ahs) and the sunset and 'Isha' prayers (seven rak'ahs).
@Book 4, Number 1523:
'Abdullah b. Shaqiq reported: Ibn 'Abbas one day addressed us in the afternoon (after the afternoon prayer) till the sun disappeared and the stars appeared, and the people began to say: Prayer, prayer. A person from Banu Tamim came there. He neither slackened nor turned away, but (continued crying): Prayer, prayer. Ibn 'Abbas said: May you be deprived of your mother, do you teach me Sunnah? And then he said: I saw the Messenger of Allah (may peace be upon him) combining the noon and afternoon prayers and the sunset and 'Isha' prayers. 'Abdullah b. Shaqiq said: Some doubt was created in my mind about it. So I came to Abu Huraira and asked him (about it) and he testified his assertion.
@Book 4, Number 1524:
'Abdullah b. Shaqiq al-'Uqaili reported: A person said to Ibn 'Abbas (as he delayed the prayer): Prayer. He kept silence. He again said: Prayer. He again kept silence, and he again cried: Prayer. He again

kept silence and said: May you be deprived of your mother, do you teach us about prayer? We used to combine two prayers during the life of the Messenger of Allah (may peace be upon him).
*2*Chapter 100: PERMISSIBILITY OF TURNING TO THE RIGHT AND LEFT IN PRAYER
@Book 4, Number 1525:
Abdullah reported: None of you should give a share to Satan out of your self. He should not deem that it is necessary for him to turn but to the right only (after prayer). I saw the Messenger of Allah (may peace be upon him) turning to the left.
@Book 4, Number 1526:
A hadith like this has been narrated by A'mash, with the same chain of transmitters.
@Book 4, Number 1527:
Suddi reported: I asked Anas how I should turn-to the right or to the left-when I say my prayers. He said: I have very often seen the Messenger of Allah (may peace be upon him) turning to the right.
@Book 4, Number 1528:
Anas reported: The Apostle of Allah (may peace be upon him) used to turn to the right (at the end of the prayer).
*2*Chapter 101: EXCELLENCE TO BE ON THE RIGHT SIDE OF THE IMAM
@Book 4, Number 1529:
Bara' reported: When we prayed behind the Messenger of Allah (may peace be upon him) we cherished to be on his right side so that his face would turn towards us (at the end of the prayer), and he (the narrator) said: I heard him say: O my Lord! save me from Thy torment on the Day when Thoil, wouldst raise or gather Thy servants.
@Book 4, Number 1530:
This hadith has been reported by Mis'ar with the same chain of transmitters, but he made no mention of:" His face would turn towards us."
*2*Chapter 102: THE UNDESIRABILITY OF OBSERVING NAFL PRAYER, WHEN THE MU'ADHDHIN BEGINS ADHAN
@Book 4, Number 1531:
Abu Huraira reported the Apostle of Allah (may peace be upon him) as saying: When the prayer commences then there is no prayer (valid), but the obligatory prayer. This hadith has been narrated by Warqa' with the same chain of transmitters.
@Book 4, Number 1532:
Abu Huraira reported the Apostle of Allah (may peace be upon him) as saying: When the prayer commences, there is no prayer but the obligatory one.
@Book 4, Number 1533:
A hadith like this has been reported by Ishaq with the same chain of transmitters.
@Book 4, Number 1534:
This hadith has been narrated by Abu Huraira with another chain of transmitters. Hammad (one of the narrators) said: I then met 'Amr (the other narrator) and he narrated it to me, but it was not transmitted directly from the Messenger of Allah (may peace be upon him).
@Book 4, Number 1535:
'Abdullah b. Malik b. Buhaina reported: The Messenger of Allah (may peace be upon him) happened to pass by a person who was busy in praying while the (Fard of the) dawn prayer had commenced. He said something to him, which we do not know what it was. When we turned back we surrounded him and said: What is it that the Messenger of Allah (may peace be upon him) said to you? He replied: He (the Holy Prophet) had said to me that he perceived as if one of them was about to observe four (rak'ahs) of the dawn prayer. Qa'nabi reported that 'Abdullah b. Malik b. Buhaina narrated it on the authority of his father. (Abu'l-Husain Muslim said): His assertion that he has narrated this hadith on the authority of his father is not correct.
@Book 4, Number 1536:
Ibn Buhaina reported: The dawn prayer had commenced when the Messen- ger of Allah (may peace be upon him) saw a person observing prayer, whereas the Mu'adhdhin had pronounced the Iqama. Upon this he (the Holy Prophet) remarked: Do you say four (rak'ahs) of Fard in the dawn prayer?

@Book 4, Number 1537:
'Abdullah b. Sarjis reported: A person entered the mosque, while the Messenger of Allah (may peace be upon him) was leading the dawn prayer. He observed two rak'ahs in a corner of the mosque, and then joined the Messenger of Allah (may peace be upon him) in prayer. When the Messenger of Allah (may peace be upon him) had pronounced salutations (he had concluded the prayer), he said: O, so and so, which one out of these two prayers did you count (as your Fard prayer), the one that you observed alone or the prayer that you observed with us?
*2*Chapter 103: WHAT IS TO BE RECITED WHILE ENTERING THE MOSQUE
@Book 4, Number 1538:
Abu Usaid reported that the Messenger of Allah (may peace be upon him) said: When any one of you enters the mosque, he should say:" O Allah! open for me the doors of Thy mercy" ; and when he steps out he should say: 'O Allah! I beg of Thee Thy Grace." (Imam Muslim said: I heard Yahya saying: I transcribed this hadith from the compilation of Sulaiman b. Bilal.)
@Book 4, Number 1539:
A hadith like this has been narrated from the Apostle of Allah (may peace be upon him) by Abu Usaid.
*2*Chapter 104: EXCELLENCE OF GREETING THE MOSQUE WITH TWO RAK'AHS AND UNDESIRABILITY OF SITTING DOWN BEFORE OBSERVING THEM
@Book 4, Number 1540:
Abu Qatada (a Companion of the Prophet) reported Allah's Messenger (may peace be upon him) as saying: When any one of you enters the mosque, he should observe two rak'ahs (of Nafl prayer) before sitting.
@Book 4, Number 1541:
Abu Qatada, a Companion of the Messenger of Allah (may peace be upon him), said: I entered the mosque, when the Messenger of Allah (may peace be upon him) had been sitting among people, and I also sat down among them. Upon this the Messenger of Allah (may peace be upon him) said: What prevented you from offering two rak'ahs (of Nafl prayer) before sitting down? I said: Messenger of Allah, I saw you sitting and people sitting (around you and I, therefore, sat in your company). He (the Holy Prophet) then said: When anyone among you enters the mosque, he should not sit till he has observed two rak'ahs.
@Book 4, Number 1542:
Jabir b. 'Abdullah reported: The Apostle of Allah (may peace be upon him) owed me a debt; he paid me back and made an addition (of this). I entered the mosque and he (the Holy Prophet) said to me: Observe two rak'ahs of prayer.
*2*Chapter 105: EXCELLENCE OF OBSERVING TWO RAK'AHS IN THE MOSQUE FOR ONE WHO COMES BACK FROM A JOURNEY
@Book 4, Number 1543:
Jabir b. 'Abdullah reported: The Messenger of Allah (may peace be upon him) bought a camel from me. When he came back to Medina, he ordered me to come to the mosque and observed two rak'ahs of prayer.
@Book 4, Number 1544:
Jabir b. 'Abdullah reported: I went with the Messenger of Allah (may peace be upon him) on an expedition and my camel delayed me and I was exhausted. The Messenger of Allah (may peace be upon him) thus came earlier than I, whereas I came on the next day and went to the mosque and found him (the Holy Prophet) at the gate of the mosque. He said: It is now that you have come. I said. Yes. He said: Leave your camel and enter (the mosque) and observe two rak'ahs. He (the narrator) said: So I entered and observed (two rak'ahs) of prayer and then went back.
@Book 4, Number 1545:
Ka'b b. Malik reported: The Messenger of Allah (may peace be upon him) did not come back from the journey but by day in the forenoon, and when he arrived, he went first to the mosque, and having prayed two rak'ahs in it he sat down in it.

*2*Chapter 106: EXCELLENCE OF THE FORENOON PRAYER, TWO ARE ITS MINIMUM RAK'AHS AND EIGHT ARE ITS MAXIMUM RAK'AHS. AND AVERAGE RAK'AHS ARE FOUR OR SIX, AND EXHORTATION FOR THE OBSERVANCE OF THE PRAYER
@Book 4, Number 1546:
'Abdullah b. Shaqiq reported: I asked 'A'isha whether the Apostle of Allah (may peace be upon him) used to observe the forenoon prayer. She said: No, but when he came back from the journey.
@Book 4, Number 1547:
'Abdullah b. Shaqiq reported: I aksed 'A'isha whether the Apostle of Allah (may peace be upon him) used to observe the forenoon prayer. She said: No, except when he came back from a journey.
@Book 4, Number 1548:
'Urwa reported 'A'isha to be sayidg: I have never seen the Messenger of Allah (may peace be upon him) observing the supererogatory prayer of the forenoon, but I observed it. And if the Messenger of Allah (way peace be upon him) abandoned any act which he in fact loved to do, it was out of fear that if the people practised it constantly, it might become obligatory for them.
@Book 4, Number 1549:
Mu'adha asked 'A'isha (Allah be pleased with her) how many rak'ahs Allah's Messenger (may peace be upon him) prayed at the forenoon prayer. She replied: Four rak'ahs, but sometimes more as he pleased.
@Book 4, Number 1550:
A hadith like this has been reported by the same chain of transmitters, but with this alteration that the transmitter said:" As Allah pleased."
@Book 4, Number 1551:
Mua'ada 'Adawiyya reported 'A'isha as saying: The Messenger of Allah (may peace be upon him) used to observe four rak'ahs in the forenoon prayer and he sometimes observed more as Allah pleased.
@Book 4, Number 1552:
A hadith like this has been narrated by Qatada with the same chain of transmitters.
@Book 4, Number 1553:
Abd al-Rahman b. Abu Laila reported: No one has ever narrated to me that he saw the Apostle of Allah (may peace be upon him) observing the forenoon prayer, except Umm Hani. She, however, narrated that the Apostle of Allah (may peace be upon him) entered her house on the day of the Conquest of Mecca and prayed eight rak'ahs (adding): I never saw a shorter prayer than it except that he performed the bowing and prostration completely. But (one of the narrators) Ibn Bashshar in his narration made no mention of the word:" Never".
@Book 4, Number 1554:
'Abdullah b. Harith b. Naufal reported: I had been asking about, as I was desirous to find one among people who should inform me, whether the Messenger of Allah (may peace be upon him) observed the forenoon prayer, but I found none to narrate that to me except Umm Hani, daughter of Abu Talib (the real sister of Hadrat 'Ali), who told me that on the day of the Conquest the Messenger of Allah (may peace be upon him) came (to our house) after the dawn had (sufficiently) arisen. A cloth was brought and privacy was provided for him (the Holy Prophet). He took a bath and then stood up and observed eight rak'ahs. I do not know whether his Qiyam (standing posture) was longer, or bending or prostration or all of them were of equal duration. She (Umm Hani) further said: I never saw him saying this Nafl prayer prior to it or subsequently. (Al-Muradi narrated on the authority of Yunus that he made no mention of the words:" He informed me.")
@Book 4, Number 1555:
Abu Murra, the freed slave of Umm Hani, daughter of Abu Talib, reported Umm Hani to be saying: I went to the Messenger of Allah (may peace be upon him) on the day of the Conquest of Mecca and found him taking bath, and Fatimah, his daughter, had provided him privacy with the help of a cloth. I gave him salutation and he said: Who is she? I said: It is Umm Hani, daughter of Abu Talib. He (the Holy Prophet) said: Greeting for Umm Hani. When he had completed the bath, he stood up and observed eight rak'ahs wrapped up in one cloth. When he turned back (after the prayer), I said to him: Messenger of Allah, the son of my mother 'Ali b. Abu Talib is going to kill a person, Fulan b. Hubaira

whom I have given protection. Upon this the Messenger of Allah (way peace be upon him) said: We too have given protection whom you have given protection, O Umm Hani. Umm Hani said: It was the forenoon (prayer).
@Book 4, Number 1556:
Abu Murra narrated on the authority of Umm Hani that the Messenger of Allah (may peace be upon him) on the day of the Conquest of Mecca observed in her house eight rak'abs of prayer in one cloth, its opposite corners having been tied from the opposite sides.
@Book 4, Number 1557:
Abu Dharr reported Allah's Apostle (may peace be upon him) as saying: In the morning charity is due from every bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is distreputable is an act of charity, and two rak'ahs which one prays in the forenoon will suffice.
@Book 4, Number 1558:
Abu Huraira reported. My friend (the Holy Prophet, may peace be upon him) has instructed me to do three things: three fasts during every month, two rak'ahs of the forenoon prayer, and observing Witr prayer before going to bed.
@Book 4, Number 1559:
A hadith like this has been narrated by Abu Huraira by another chain of transmitters.
@Book 4, Number 1560:
Abu Huraira reported: My friend Abu'l-Qasim (may peace be upon him) instructed me to do three things, and the rest of the hadith is the same.
@Book 4, Number 1561:
Abu Murra, the freed slave of Umm Hani, narrated on the authority of Abu Darda': My Friend (may peace be upon him) instructed me in three (acts), and I would never abandon them as long as I live. (And these three things are): Three fasts during every month, the forenoon prayer, and this that I should not sleep till I have observed the Witr prayer.
*2*Chapter 107: EXCELLENCE OF OBSERVING TWO RAK'AHS OF SUNNAH IN THE DAWN PRAYER
@Book 4, Number 1562:
Ibn 'Umar reported that Hafsa, the Mother of the Believers, informed him that when the Mu'adhdhin became silent after calling (people) to the dawn prayer, the Messenger of Allah (may peace be upon him) commenced the dawn (prayer) when it dawned by observing two short rak'ahs before the commencement of the (Fard) prayer.
@Book 4, Number 1563:
This hadith has been transmitted by Nafi' with the same chain of narrators.
@Book 4, Number 1564:
Hafsa reported that when it was dawn, the Messenger of Allah (may peace be upon him) did not observe (any other prayers) but two short rak'ahs.
@Book 4, Number 1565:
A hadith like this has been narrated by Shu'ba with the same chain of transmitters.
@Book 4, Number 1566:
Hafsa reported: When the dawn appeared, the Apostle of Allah (may peace be upon him) observed two rak'ahs (of Sunnah prayers).
@Book 4, Number 1567:
'A'isha reported: The Messenger of Allah (may peace be upon him) used to observe two rak'ahs of Sunnah (prayer) when he heard the Adhin and shortened them. (This hadith has been narrated by the same chain of transmitters and in the hadith narrated by Usama the words are:" When it was dawn".)
@Book 4, Number 1568:
'A'isha reported that the Apostle of Allah (may peace be upon him) used to observe two (supererogatory) rak'ahs in between the call to prayer and the Iqama of the dawn prayer.

@Book 4, Number 1569:
'A'isha reported that the Messenger of Allah (may peace be upon him) observed two rak'ahs of the dawn prayer and he shortened them (to the extent) that I (out of surprise) said: Did he recite in them Surah Fatiha (only)?
@Book 4, Number 1570:
'A'isha reported: When it was dawn, the Messenger of Allah (may peace be upon him) observed two rak'ahs, and I would say: Does he recite only the opening chapter of the Qur'an in it?
@Book 4, Number 1571:
'A'isha reported that the Apostle (may peace be upon him) was not so much particular about observing supererogatory rak'ahs as in case of the two rak'ahs of the dawn prayer.
@Book 4, Number 1572:
'A'isha reported: I have never seen the Messenger of Allah (may peace be upon him) hastening as much in observing supererogatory as two rak'ahs before the (Fard) of the dawn prayer.
@Book 4, Number 1573:
'A'isha reported Allah's Messenger as saying: The two rak'ahs at dawn are better than this world and what it contains.
@Book 4, Number 1574:
'A'isha reported that the Apostle of Allah (may peace be upon him) said about the two (supererogatory) rak'ahs of the dawn: They are dearer to me than the whole world.
@Book 4, Number 1575:
Abu Huraira reported that the Messenger of Allah (may peace be upon him) recited in the two (supererogatory) rak'ahs of the dawn (prayer):" Say: O unbelievers," (Qur'an, cix.) and" Say: Allah is one" (cxii.).
@Book 4, Number 1576:
Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) used to recite in first of the two (supererogatory) rak'ahs of the dawn:" Say: We believed in Allah and what was revealed to us..." verses 285-286 from Surah Baqara, and in the second of the two:" I believe in Allah and I bear testimony that we are Muslims" (iii. 51).
@Book 4, Number 1577:
Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) used to recite in the two (supererogatory) rak'ahs of the dawn prayer:" Say: We believed in Allah and what was revealed to us" and that which is found in Surah Al-i-'lmran:" Come to that word (creed) which is common between you and us" (iii. 64).
@Book 4, Number 1578:
This hadith has been transmitted by another chain of narrators.
*2*Chapter 108: THE VIRTUE OF SUNAN PRAYERS BEfORE AND AFTER THE FARD RAK'AHS AND THEIR NUMBER
@Book 4, Number 1579:
Umm Habiba (the wife of the Holy Prophet) reported Allah's Messenger (may peace be upon him) as saying: A house will be built in Paradise, for anyone who prays in a day and a night twelve rak'ahs; and she added: I have never abandoned (observing them) since I heard it from the Messenger of Allah (may peace be upon him). Some of the other narrators said the same words: I have never abandoned (observing them) since I heard (from so and so).
@Book 4, Number 1580:
Nu'man b. Salim reported with the same chain of transmitters: He who observed twelve voluntary rak'ahs, a house will be built for him in Paradise.
@Book 4, Number 1581:
Umm Habiba, the wife of the Apostle of Allah (may peace be upon him), reported Allah's Messenger (may peace be upon him) as saying: If any Muslim servant (of Allah) prays for the sake of Allah twelve rak'ahs (of Sun'an) every day, over and above the obligatory ones, Allah will build for him a house in Paradise, or a house will be built for him in Paradise; and I have not abandoned to observe the in after (hearing it from the Messenger of Allah). (So said also 'Amr and Nu'man.)

@Book 4, Number 1582:
Umm Habiba reported the Messenger of Allah (may peace be upon him) having said: If any Muslim servant (of Allah) performed ablution, and performed it well, and then observed every day, the rest of the hadith is the same.
@Book 4, Number 1583:
Ibn 'Umar reported: I prayed along with Allah's Messenger (may peace be upon him) two rak'ahs before and two rak'ahs after the noon prayer, two rak'ahs after the sunset prayer and two rak'ahs after the 'Isha' prayer and two rak'ahs after the Friday prayer; and so far as the sunset, 'Isha' and Friday prayers are concerned, I observed (them) along with the Apostle of Allah (may peace be upon him) in his house.
*2*Chapter 109: PERMISSIBILITY OF OBSERVING NAFL (VOLUNTARY PRAYER) STANDING OR SITTING AND OBSERVING SOME PART OF IT IN SITTING OR STANDING POSTURES
@Book 4, Number 1584:
'Abdullah b. Shaqiq said: I asked 'A'isha about the Messenger of Allah's (may peace be upon him) voluntary prayers, and she replied: Before the noon prayer, he used to pray four rak'abs in my house; then would go out and lead the people in prayer; then come in and pray two rak'ahs. He would then lead the people in the sunset prayer; then come in and pray two rak'abs. Then he would lead the people in the 'Isha' prayer, and enter my house and pray two rak'ahs. He would pray nine rak'ahs during the night, including Witr. At night he would pray for a long time standing and for a long time sitting, and when he recited the Holy Qur'an while standing, he would bow and prostrate himself from the standing position, and when he recited while sitting, he would bow and prostrate himself from the sitting position, and when it was dawn he would pray two rak'ahs.
@Book 4, Number 1585:
'A'isha reported that the Messenger of Allah (may peace be upon him) would pray in the night for a long time, and when he prayed standing be bowed in a standing posture, and when he prayed sitting, he bowed in a sitting posture.
@Book 4, Number 1586:
'Abdullah b. Shaqiq reported: I fell ill in Persia and therefore, prayed in a sitting posture, and I asked 'A'isha about it and she said: The Messenger of Allah (may peace be upon him) prayed for a long time in the night sitting.
@Book 4, Number 1587:
'Abdullah b. Shaqiq al-'Uqaili reported: I asked 'A'isha about the prayer of the Messenger of Allah (may peace be upon him) during the night (i. e. Tahajjud prayer) She replied: He used to pray for a long time standing and for a long time sitting in the night, and when he recited the Qur'an while standing, he would bow himself from the standing position, and when he recited while sitting, he would bow from the sitting position.
@Book 4, Number 1588:
'Abdullah b. Shaqiq al-'Uqaili reported: I asked 'A'isha about the prayer of the Messenger of Allah (may peace be upon him). She said: The Messenger of Allah (may peace be upon him) would observe prayer (Nafl) in a standing position as well as in a sitting position, and when he commenced the prayer in a standing position, he bowed in this very position, and when he commenced the prayer in a sitting position, he bowed in this very position.
@Book 4, Number 1589:
'A'isha reported: I did not see the Messenger of Allah (may peace be upon him) reciting (the Qur'an) in the night prayer in a sitting position, till he grew old and then he recited (it) in a sitting position, but when thirty or forty verses were left out of the Surah, he would then stand up, recite them and then bowed.
@Book 4, Number 1590:
'A'isha reported: The Messenger of Allah (may peace be upon him) used to pray while sitting (when he grew old) and he recited in this position and when the recitation equal to thirty or forty verses was

left, he would then stand up and recite (for this duration) in a standing position and then bowed himself and then prostrated himself and did the same in the second rak'ah.
@Book 4, Number 1591:
'A'isha reported: The Messenger of Allah (may peace be upon him) used to recite in sitting position (while observing the Tahajjud prayer) and when he intended to bow, he would stand up and recite (for the duration in which) a man (ordinarily) recites forty verses.
@Book 4, Number 1592:
Alqama b. Waqqas reported: I asked 'A'isha how the Messenger of Allah (may peace be upon him) did in the two rak'ahs as he (observed them) sitting. She said: He would recite (the Qur'an) in them, and when he intended to bow, he would stand up and then bowed.
@Book 4, Number 1593:
'Abdullah b. Shaqiq reported: I asked 'A'isha whether the Apostle of Allah (may peace be upon him) observed (Nafl) sitting. She said: Yes, when the people had made him old.
@Book 4, Number 1594:
'Abdullah b. Shaqiq reported: I said to 'A'isha and she made a mention of that (recorded above) about the Apostle of Allah (may peace be upon him).
@Book 4, Number 1595:
'A'isha reported that the Messenger of Allah (may peace be upon him) died (in this very state) that he observed most of his (Nafl) prayers in a sitting position.
@Book 4, Number 1596:
'A'isha reported: When the Messenger of Allah (may peace be upon him) grew bulky and heavy he would observe (most of his Nafl) prayers sitting.
@Book 4, Number 1597:
Hafsa reported: Never did I see the Messenger of Allah (may peace be upon him) observing supererogatory prayer sitting till one year before his death when he would observe Nafl prayer in a sitting position, and he would recite the Surah (of the Qur'an) in such a slow-measured tone (that duration of its recital) became more lengthy than the one longer than this.
@Book 4, Number 1598:
Zuhri reported this hadith with the same chain of transmitters, except this that he made a mention of one year or two years.
@Book 4, Number 1599:
Jabir b. Samura reported that the Apostle of Allah (may peace be upon him) observed (Nafl) prayer sitting before his death.
@Book 4, Number 1600:
'Abdullah b. 'Amr reported: It was narrated to me that the Messenger of Allah (may peace be upon him) had said: The prayer observed by a person sitting is half of the prayer. I came to him (may peace be upon him) and found him praying in a sitting position. I placed my hand on his head. He said: O 'Abdullah b. 'Amr, what is the matter with you? I said: Messenger of Allah, it has been narrated to me that you said: The prayer of a man in a sitting position is half of the prayer, whereas you are observing prayer sitting. He (the Holy Prophet) said: Yes, it is so, but I am not like anyone amongst you.
@Book 4, Number 1601:
A hadith like this has been narrated by Abu Yahya al-A'raj with the same chain of transmitters.
*2*Chapter 110: PRAYER DURING THE NIGHT AND THE NUMBER OF THE RAK'AHS WHICH THE APOSTLE (MAY PEACE BE UPON HIM) OBSERVED IN THE NIGHT AND OBSERVANCE OF ONE RAKIAH OF WITR
@Book 4, Number 1602:
'A'isha reported that the Messenger of Allah (may peace be upon him) used to pray eleven rak'ahs at night, observing the Witr with a single rak'ah, and when he had finished them, he lay down on his right side, till the Mu'adhdhin came to him and he (the Holy Prophet) then observed two short rak'ahs (of Sunan of the dawn prayer).
@Book 4, Number 1603:

'A'isha, the wife of the Apostle of Allah (may peace be upon him), said that between the time when the Messenger of Allah (may peace be upon him) finished the 'Isha' prayer which is called 'Atama by the people, he used to pray eleven rak'ahs, uttering the salutation at the end of every two rak'ahs, and observing the Witr with a single one. And when the Mu'adhdhin had finished the call (for the) dawn prayer and he saw the dawn clearly and the Mu'adhdhin had come to him, he stood up and prayed two short rak'ahs. Then he lay down on his right side till the Mu'adhdhin came to him for lqama. (This hadith has been narrated with the same chain of transmitters by Ibn Shihab, but in it no mention has been made of Iqama)
@Book 4, Number 1604:
'A'isha reported: The Messenger of Allah (may peace be upon him) used to observe thirteen rak'ahs of the night prayer. Five out of them consisted of Witr, and he did not sit, but at the end (for salutation).
@Book 4, Number 1605:
This hadith has been narrated by Hisham with the same chain of transmitters.
@Book 4, Number 1606:
'A'isha reported that the Messenger of Allah (may peace be upon him) used to pray thirteen rak'ahs during the night including the two rak'ahs (Sunan) of the dawn prayer.
@Book 4, Number 1607:
Abu Salama b. Abd al-Rahman asked 'A'isha about the (night) prayer of the Messenger of Allah (may peace be upon him) during the month of Ramadan. She said: The Messenger of Allah (may peace be upon him) did not observe either in Ramadan or in other months more than eleven rak'ahs (of the night prayer). He (in the first instance) observed four rak'ahs. Ask not about their excellence and their length (i. e. these were matchless in perfection and length). He again observed four rak'ahs, and ask not about their excellence and their length. He would then observe three rak'ahs (of the Witr prayer). 'A'isha again said: I said: Messenger of Allah, do you sleep before observing the Witr prayer? He said: O 'A'isha, my eyes sleep but my heart does not sleep.
@Book 4, Number 1608:
Abu Salama asked 'A'isha about the prayer of the Messenger of Allah (may peace be upon him) She said: He observed thirteen rak'ahs (in the night prayer). He observed eight rak'ahs and would then observe Witr and then observe two rak'ahs sitting, and when he wanted to bow he stood up and then bowed down, and then observed two rak'ahs in between the Adhan and lqama of the dawn prayer.
@Book 4, Number 1609:
Abu Salama reported that he asked 'A'isha about the prayer of the Messenger of Allah (may peace he upon him) (during the night). The rest of the hadith is the same but with this exception that he (the Holy Prophet) observed nine rak'ahs including Witr.
@Book 4, Number 1610:
Abu Salama is reported to have said. I came to 'A'isha. I said: O mother, inform me about the prayer of the Messenger of Allah (may peace be upon him). She said: His (night prayer) in Ramadan and (during other months) was thirteen rak'ahs at night including two rak'ahs of fajr.
@Book 4, Number 1611:
It is reported on the authority of 'A'isha that the prayer of Allah's Messenger (may peace be upon him) in the night consisted of ten rak'ahs. He observed a Witr and two rak'ahs (of Sunan) of the dawn prayer, and thus the total comes to thirteen rak'ahs.
@Book 4, Number 1612:
'A'isha thus reported about the (night prayer) of the Messenger of Allah (may peace be upon him): He used to sleep in the early part of the night, and woke up in the latter part. If he then wished intercourse with his wife, he satisfied his desire, and then went to sleep; and when the first call to prayer was made he jumped up (by Allah, she, i. e. 'A'isha, did not say" he stood up"), and poured water over him (by Allah she, i. e. 'A'isha, did not say that he took a bath but I know what she meant) and if he did not have an intercourse, he performed ablution, just as a man performs ablution for prayer and then observed two rak'ahs.
@Book 4, Number 1613:

'A'isha observed that the Messenger of Allah (may peace be upon him) used to observe prayer in the night and the last of his (night) prayer was Witr.
@Book 4, Number 1614:
Masruq is reported to have asked 'A'isha about the action (most pleasing to) the Messenger of Allah (may peace be upon him). She said: He (the Holy Prophet) loved (that action) which one keeps on doing regularly. I said (to 'A'isha): When did he pray (at night)? She replied: When he heard the cock crow, he got up and observed prayer.
@Book 4, Number 1615:
'A'isha reported: Never did the earlier part of the dawn find the Messenger of Allah (may peace be upon him) but sleeping in my house or near me.
@Book 4, Number 1616:
'A'isha reported: When the Apostle of Allah (may peace be upon him) had prayed the two rak'ahs (Sunan) of the dawn prayer, he would talk to me if I was awake, otherwise he would lie down.
@Book 4, Number 1617:
A hadith like this has been narrated by 'A'isha by another chain of transmitters.
@Book 4, Number 1618:
'A'isha reported: The Messenger of Allah (may peace be upon him) used to pray in the night and when he observed Witr, he said to me: O 'A'isha, get up and observe Witr.
@Book 4, Number 1619:
'A'isha reported that the Messenger of Allah (may peace be upon him) used to offer prayer at night while she lay in front of him, and when the Witr prayer was yet to be observed, he would awaken her and she observed Witr.
@Book 4, Number 1620:
'A'isha reported: The Messenger of Allah (may peace be upon him) observed the Witr prayer every night and he completed Witr at the time of dawn.
@Book 4, Number 1621:
Masruq reported on the authority of 'A'isha that she said that the Messenger Of Allah (may peace be upon him) used to observe the Witr prayer every night, maybe in the early part of night, at midnight and in the latter part, finishing his Witr at dawn.
@Book 4, Number 1622:
'A'isha reported that the Messenger of Allah (may peace be upon him) used to observe Witr every night, and he would (at times) complete his Witr at the end of the night.
@Book 4, Number 1623:
Sa'd b. Hisham b. 'Amir decided to participate in the expedition for the sake of Allah, so he came to Medina and he decided to dispose of his property there and buy arms and horses instead and fight against the Romans to the end of his life. When he came to Medina, he met the people of Medina. They dissuaded him to do such a thing, and informed him that a group of six men had decided to do so during the lifetime of the Apostle of Allah (may peace be upon him) and the Apostle of Allah (may peace be upon him) forbade them to do it, and said: Is there not for you a model pattern in me? And when they narrated this to him (Sa'd b. Hisham), he returned to his wife, though he had divorced her and made (people) witness to his reconciliation. He then came to Ibn 'Abbas and asked him about the Witr of the Messenger of Allah (may peace be upon him). Ibn 'Abbas said: Should I not lead you to one who knows best amongst the people of the world about the Witr of the Messenger of Allah (may peace be upon him)? He said: Who is it? He (Ibn 'Abbas) said: It is 'A'isha. So go to her and ask her (about Witr) and then come to me and inform me about her answer that she would give you. So I came to Hakim b. Aflah and requested him to take me to her. He said: I would not go to her, for I forbade her to speak anything (about the conflict) between the two groupS, but she refused (to accept my advice) and went (to participate in that corflict). I (requested) him (Hakim) with an oath to lead me to her. So we went to 'A'isha and we begged permission to meet her. She granted us permission and we went in. She said: Are you Hakim? (She recognised him.) He replied: Yes. She said: Who is there with you? He said: He is Sa'd b. Hisham. She said: Which Hisham? He said: He is Hisham b. 'Amir. She blessed him ('Amir) with mercy from Allah and spoke good of him (Qatada said that he died as a

martyr in Uhud). I said: Mother of the Faithful, tell me about the character of the Messenger of Allah (may peace be upon him). She said: Don't you read the Qur'an? I said: Yes. Upon this she said: The character of the Apostle of Allah (may peace be upon him) was the Qur'an. He said: I felt inclined to get up and not ask anything (further) till death. But then I changed my mind and said: Inform me about the observance (of the night prayer) of the Messenger of Allah (may peace be upon him). She said: Did you not recite:" O thou wrapped up"? He said: Yes. She said: Allah, the Exalted and the Glorious, made the observance of the night prayer at the beginning of this Surah obligatory.
So the Apostle of Allah (may peace be upon him and his Companions around him observed this (night prayer) for one year. Allah held back the concluding portion of this Surah for twelve months in the Heaven till (at the end of this period) Allah revealed the concluding verses of this Surah which lightened (the burden of this prayer), and the night prayer became a supererogatory prayer after being an obligatory one. I said: Mother of the Faithful, inform me about the Witr of the Messenger of Allah (may peace be upon him). She said: I used to prepare tooth stick for him and water for his ablution, and Allah would rouse him to the extent He wished during the night. He would use the tooth stick, and perform ablution, and would offer nine rak'ahs, and would not sit but in the eighth one and would remember Allah, and praise Him and supplicate Him, then he would get up without uttering the salutation and pray the ninth rak'ah. He would then sit, remember, praise Him and supplicate Him and then utter a salutation loud enough for us to hear. He would then pray two rak'ahs sitting after uttering the salutation, and that made eleven rak'ahs. O my son, but when the Apostle of Allah (may peace be upon him) grew old and put on flesh, he observed Witr of seven, doing in the two rak'ahs as he had done formerly, and that made nine. O my son, and when the Apostle of Allah (may peace be upon him) observed prayer, he liked to keep on observing it, and when sleep or pain overpowered him and made it impossible (for him) to observe prayer in the night, he prayed twelve rak'ahs daring the day. I am not aware of Allah's Prophet (may peace be upon him) having recited the whole Qur'an during one single night, or praying through the night till morning, or fasting a complete month, except Ramadan. He (the narrator) said: I then went to Ibn 'Abbas and narrated to him the hadith (transmitted from her), and he said: She says the truth If I went to her and got into her presence, I would have listened to it orally from her. He said: If I were to know that you do not go to her. I would not have transmitted this hadith to you narrated by her.
@Book 4, Number 1624:
Zurara b. Aufa said that Sa'd b. Hisham divorced his wife, and then proceeded to Medina to sell his property, and the rest of the hadith is the same.
@Book 4, Number 1625:
Sa'd b. Hisham reported: I went to 'Abdullah b. 'Abbas and asked him about the Witr prayer, and the rest of the hadith is the same as recorded in this event. She (Hadrat 'A'isha) said: Who is that Hisham? I said: Son of 'Amir. She said: What a fine man 'Amir was! He died as a martyr in the Battle of Uhud.
@Book 4, Number 1626:
Zurara b. Aufa reported that Sa'd b. Hisham was his neighbour and he informed him that he had divorced his wife and he narrated the hadith like the one transmitted by Sa'd. She ('A'isha) said: Who is Hisham? He said: The son of 'Amir. She said: What a fine man he was; he participated in the Battle of Uhud along with the Messenger of Allah (may peace be upon him). Hakim b. Aflah said: If I ever knew that you do not go to 'A'isha, I would not have informed you about her hadith (So that you would have gone to her and heard it from her orally).
@Book 4, Number 1627:
'A'isha reported that when the Messenger of Allah (may peace be upon him) missed the night prayer due to pain or any other reason, he observed twelve rak'ahs during the daytime.
@Book 4, Number 1628:
'A'isha reported that when the Messenger of Allah (may peace be upon him) decided upon doing any act, he continued to do it, and when he slept at night or fell sick he observed twelve rak'ahs during the daytime. I am not aware of Allah's Messenger (may peace be upon him) observing prayer during the whole of the night till morning, or observing fast for a whole month continuously except that of Ramadan.

@Book 4, Number 1629:
'Umar b. Khattab reported Allah's Messenger (may peace be upon him) as saying: Should anyone fall asleep and fail to recite his portion of the Qur'an, or a part of it, if he recites it between the dawn prayer and the noon prayer, it will be recorded for him as though he had recited it during the night.
*2*Chapter 111: FORENOON PRAYER SHOULD BE OFFERED WHEN IT IS SUFFICIENTLY HOT
@Book 4, Number 1630:
Zaid b. Arqam, on seeing some people praying in the forenoon, said: They well know that prayer at another time than this is more excellent, for Allah's Messenger (may peace be upon him) said: The prayer of those who are penitent is observed when your weaned camels feel the heat of the sun.
@Book 4, Number 1631:
Zaid b. Arqam reported that the Messenger of Allah (may peace be upon him) went out to the people of Quba' and saw them observing prayer; upon this he said: The prayer of the penitent should be observed when the young weaned camels feel heat of the sun.
*2*Chapter 112: NIGHT PRAYER CONSISTS OF PAIRS OF RAK'AHS AND WITR IS A RAK'AH AT THE END OF THE NIGHT
@Book 4, Number 1632:
Ibn 'Umar reported that a person asked the Messenger of Allah (may peace be upon him) about the night prayer. The Messenger of Allah (may peace be upon him) said: Prayer during the night should consist of pairs of rak'ahs, but if one of you fears morning is near, he should pray one rak'ah which will make his prayer an odd number for him.
@Book 4, Number 1633:
Salim reported on the authority of his father that a person asked the Apostle of Allah (may peace be upon him) about the night prayer. He said: It consists of pairs of rak'ahs, but if one fears morning is near, he should make it an odd number by praying one rak'ah.
@Book 4, Number 1634:
'Abdullah b. 'Umar reported: A man stood up and said. Messenger of Allah, how is the night prayer? The Messenger of Allah (may peace be upon him) said: The night prayer consists of pair, but if you apprehend the rise of dawn, make it odd number by observing one rak'ah.
@Book 4, Number 1635:
'Abdullah b. 'Umar reported: A person asked the Apostle of Allah (may peace be upon him) as I stood between him (the Holy Prophet) and the inquirer and he said: Messenger of Allah, how is the night prayer? He (the Holy Prophet) said: It consists of pairs of rak'ahs, but if you apprehend morning, you should pray one rak'ah and make the end of your prayer as Witr. Then a person asked him (the Holy Prophet) at the end of the year and I was at that place near the Messenger of Allah (may peace be upon him) ; but I do not know whether he was the same person or another person, but he (the Holy Prophet) gave him the same reply.
@Book 4, Number 1636:
This hadith his been narrated by Ibn 'Umar by another chain of trans- mitters but it does not have these words:" Then a person asked him at the end of the year," and what follows subsequently.
@Book 4, Number 1637:
Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as say- ing: Hasten to pray Witr before morning.
@Book 4, Number 1638:
Ibn 'Umar said: He who prayed at night should make Witr the end of his prayer, for the Messenger of Allah (way peace be upon him) ordered this.
@Book 4, Number 1639:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: Make Witr the end of your night prayer.
@Book 4, Number 1640:
Nafi' reported Ibn 'Umar as saying: He who observed the night prayer should make Witr the end of his prayer before dawn. The Messenger of Allah (may peace be upon him) used to order them thus.

@Book 4, Number 1641:
Ibn 'Umar reported Allah's Messenger (way peace be upon him) as saying: Witr is a rak'ah at the end of the prayer.
@Book 4, Number 1642:
Ibn Umar reported Allah's Messenger (may peace be upon him) as saying: Witr is a rak'ah at the end of the night prayer.
@Book 4, Number 1643:
Abu Mijlaz reported: I asked Ibn 'Abbas about the Witr prayer. He said: I heard the Messenger of Allah (may peace be upon him) as saying: It is a rak'ah at the end of the night prayer.
@Book 4, Number 1644:
Ibn 'Umar reported: A person called (the attention) of the Messenger of Allah (may peace be upon him) as he was in the mosque, and said: Messenger of Allah, how should I make the rak'ahs of the night prayer an odd number? Upon this the Messenger of Allah (way peace he upon him) said: He who prays (night prayer) he should observe it in pairs, but if he apprehends the rise of morning, he should observe one rak'ah; that would make the number odd (for the rak'ahs) observed by him. This was narrated by Abd Kuraib 'Ubaidullah b. 'Abdullah and Ibn 'Umar did not make mention of it.
@Book 4, Number 1645:
Anas b. Sirin reported: I asked Ibn 'Umar to tell me about the practice of the Holy Prophet (may peace be upon him) in regard to two rak'ahs before the dawn prayer: Should I make lengthy recitation in them? He said: The Messenger of Allah (may peace be upon him) used to observe, the night prayer in pairs and then made the number odd by observing one rak'ah. I said: I am not asking you about it. He said: You are a bulky man, will you not show me the patience to narrate to you the hadith completely? The Messenger of Allah (may peace be upon him) used to observe the night prayer in pairs and then made the number odd by observing one rak'ah, and then he observed two rak'ahs before dawn quite close to the call for prayer (Khalaf said:" Did you see [yourself the Holy Prophet observing] the two rak'ahs before the dawn?" and he made no mention of prayer.)
@Book 4, Number 1646:
Anas b. Sirin reported: I asked Ibn 'Umar like this (as recorded in the previous hadith) and he made this addition:" And he (the Holy Prophet) made the end of the night prayer as odd number by one rak'ah." And there is also (this addition):" Stop, stop, you are bulky."
@Book 4, Number 1647:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: The night prayer consists of pairs and when you see the approach of dawn, make this number odd by one rak'ah. It was said to Ibn 'Umar: What does the (word) pair imply? He said: (It means) that salutation is uttered after every two rak'ahs.
@Book 4, Number 1648:
Abu Sa'id (al Khudri) reported Allah's Apostle (may peace be upon him) as saying: Observe Witr prayer before it is morning. Abu Sa'id reported that they (the Prophet's Companions) asked the Apostle of Allah (may peace be upon him) about Witr (prayer). (In reply to their inquiry) he said: Observe Witr prayer before it is morning.
@Book 4, Number 1649:
Abu Sa'id reported that they (some of the Companions) of the Holy Prophet (may peace be upon him) asked the Apostle of Allah (may peace be upon him) about Witr. He said: Observe Witr before morning.
*2*Chapter 113: HE WHO FEARS THAT HE WOULD NOT BE ABLE TO OBSERVE (TAHAJJUD) PRAYER AT THE END OF NIGHT SHOULD OBSERVE WITR IN THE FIRST PART OF IT
@Book 4, Number 1650:
Jabir reported Allah's Messenger (may peace be upon him) as saying: If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable.

@Book 4, Number 1651:
Jabir reported Allah's Messenger (may peace be upon him) as saying: He who amongst you is afraid that he may not be able to get up at the end of the night should observe Witr (in the first part) and then sleep, and he who is confident of getting up and praying at night (i. e. Tahajjud prayer) should observe it at the end of it, for the recitation at the end of the night to visited (by angels), and that is excellent.
*2*Chapter 114: THE MOST EXCELLENT PRAYER IS ONE IN WHICH ONE STANDS FOR A LONGER TIME
@Book 4, Number 1652:
Jabir reported Allah's Messenger (may peace be upon him) as saying: The most excellent prayer is that in which the duration of standing is longer.
@Book 4, Number 1653:
Jabir reported: The Messenger of Allah (may peace be upon him) was asked about the prayer which was most excellent. He said: That in which the standing is longer. (This hadith is narrated by another chain of transmitters too.)
@Book 4, Number 1654:
Jabir said he heard Allah's Messenger (may peace be upon him) say: There is an hour during the night in which no Muslim individual will ask Allah for good in this world and the next without His giving it to him; and that applies to every night.
@Book 4, Number 1655:
Jabir reported: I heard the Apostle of Allah (may peace be upon him) as saying: There is an hour during the night in which no Muslim bondman will ask Allah for good in this world and the next but He will grant it to him.
*2*Chapter 115: EXHORTATION TO SUPPLICATE AND MAKE MENTION (OF ALLAH) AT THE END OF THE NIGHT AND ITS ACCEPTANCE BY THE LORD
@Book 4, Number 1656:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?
@Book 4, Number 1657:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah descends every night to the lowest heaven when one-third of the first part of the night is over and says: I am the Lord; I am the Lord: who is there to supplicate Me so that I answer him? Who is there to beg of Me so that I grant him? Who is there to beg forgiveness from Me so that I forgive him? He continues like this till the day breaks.
@Book 4, Number 1658:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When half of the night or two-third of it is over. Allah, the Blessed and the Exalted, descends to the lowest heaven and says: Is there any beggar, so that he be given? Is there any supplicator so that he be answered? Is there any beggar of forgiveness so that he be forgiven? (And Allah continues it saying) till it is daybreak.
@Book 4, Number 1659:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah descends to the lowest heaven at half of the night or at one-third of the latter part and says: Who is there to supplicate Me so that I answer him? Who is there to ask Me so that I grant him? And then says: Who will lend to One Who is neither indigent nor tyrant? (This hadith has been narrated by Sa'd b. Sa'id with the same chain of transmitters with this addition:" Then the Blessed and the Exalted (Lord) stretches His Hands and says: Who will lend to One Who is neither indigent nor tyrant?)
@Book 4, Number 1660:
Abu Sa'id and Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah waits till when one-third of the first part of the night is over; He descends to the lowest heaven and says: It there any supplicator of forgiveness? Is there any penitant? Is there any petitioner (for mercy and favour)? Is there any solicitor? -till it is daybreak.

@Book 4, Number 1661:
This hadith is narrated by Ishaq with the same chain uf transmitters except this that the hadith transmitted by Mansur (the above one) is more comprehensive and lengthy.
*2*Chapter 116: ENCOURAGEMENT TO OBSERVE PRAYERS DURING RAMADAN AND THAT IS TARAWIH
@Book 4, Number 1662:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who observed prayer at night during Ramadan, because of faith and seeking his reward from Allah, his previous sins would be forgiven.
@Book 4, Number 1663:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) used to exhort (his Companions) to pray (at night) during Ramadan without commanding them to observe it as an obligatory act, and say: He who observed the night prayer in Ramadan because of faith and seeking his reward (from Allah), all his previous sins would be forgiven. When Allah's Messenger (may peace be upon him) died, this was the practice, and it continued thus during Abu Bakr's caliphate and the early part of 'Umar's caliphate.
@Book 4, Number 1664:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who observed the fasts of Ramadan with faith and seeking reward (from Allah), all his previous sins would be forgiven, and he who observed prayer on Lailat-ul- Qadr with faith and seeking reward (from Allah), all his previous sins would be forgiven.
@Book 4, Number 1665:
Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: He who prayed on the Lailat-ul-Qadr (the Majestic Night) knowing that it is (the same night). I (believe) that he (the Holy Prophet also) said: (He who does) it with faith and seeking reward (from Allah), his sins would be forgiven.
@Book 4, Number 1666:
'A'isha reported that the Messenger of Allah (may peace be upon him) prayed one night in the mosque and people also prayed along with him. He then prayed on the following night and there were many persons. Then on the third or fourth night (many people) gathered there, but the Messenger of Allah (may peace be upon him) did not come out to them (for leading the Tarawih prayer). When it was morning he said: I saw what you were doing, but I desisted to come to you (and lead the prayer) for I feared that this prayer might become obligatory for you. (He the narrator) said: It was the month of Ramadan.
@Book 4, Number 1667:
'A'isha reported: The Messenger of Allah (may peace be upon him) came out during the night and observed prayer in the mosque and some of the people prayed along with him. When it was morning the people talked about this and so a large number of people gathered there. The Messenger of Allah (may peace be upon him) went out for the second night, and they (the people) prayed along with him. When it was morning the people began to talk about it. So the mosque thronged with people on the third night. He (the Holy Prophet) came out and they prayed along with him. When it was the fourth night, the mosque was filled to its utmost capacity but the Messenger of Allah (may peace be upon him) did not come out. Some persons among then cried:" Prayer." But the Messenger of Allah (may peace be upon him) did not come to them till he came out for the morning prayer. When he had completed the morning prayer, he turned his face to the people and recited Tashahhud (I bear testimony that there is no god but Allah and I bear testimony that Muhammad is His Messen- ger) and then said: Your affair was not hidden from me in the night, but I was afraid that (my observing prayer continuously) might make the night prayer obligatory for you and you might be unable to perform it.
@Book 4, Number 1668:
Zirr (b. Hubaish) reported: I heard from Ubayy b. Ka'b a statement made by 'Abdullah b. Mas'ud in which he said: He who gets up for prayer (every night) during the year will hit upon Lailat-ul-Qadr. Ubayy said: By Allah I there is no god but He, that (Lailat-ul-Qadr) is in Ramadhan (He swore

without reservation:) By Allah, I know the night; it is the night on which the Messenger of Allah (may peace be upon him) commanded us to pray. It is that which precedes the morning of twenty-seventy and its indication is that the sun rises bright on that day without rays.
@Book 4, Number 1669:
Ubayy b Ka'b reported: By Allah, I know about Lailat-ul Qadr and I know it fully well that it is the twenty-seventh night (during Ramadan) on which the Messenger of Allah (may peace be upon him) commanded us to observe prayer. (Shu'ba was in doubt about these words:" the night on which the Messenger of Allah [may peace be upon him] commanded us to observe the prayer." This has been transmitted to me by a friend of mine.)
@Book 4, Number 1670:
Shu'ba reported this hadith with the same chain of transmitters, but he made no mention that Shu'ba was in doubt and what follows subsequently.
*2*Chapter 117: SUPPLICATION IN THE NIGHT PRAYER
@Book 4, Number 1671:
Ibn 'Abbas reported: I spent a night with my material aunt (sister of my mother) Maimuna. The Apostle of Allah (may peace be upon him) got up during the night and relieved himself, then washed his face and hands and went to sleep. He then got up again, and came to the water skin and loosened its straps, then performed good ablution between the two extremes. He then stood up and observed prayer. I also stood up and stretched my body fearing that he might be under the impression that I was there to find out (what he did at night). So I also performed ablution and stood up to pray, but I stood on his left. He took hold of my hand and made me go round to his right side. The Messenger of Allah (may peace be upon him) completed thirteen rak'abs of his night prayer. He then lay down and slept and snored (and it was his habit to snore while asleep). Then Bilal came and he informed him about the prayer. He (the Holy Prophet) then stood up for prayer and did not perform ablution, and his supplication included there words:" O Allah, place light in my heart, light in my sight, light in my hearing, light on my right hand, light on my left hand, light above me, light below me, light in front of me, light behind me, and enhance light for me."
Kuraib (the narrator) said: There are seven (words more) which are in my heart (but I cannot recall them) and I met some of the descendants of 'Abbas and they narrated these words to me and mentioned in them: (Light) in my sinew, in my flesh, in my blood, in my hair, in my skin, and made a mention of two more things.
@Book 4, Number 1672:
Kuraib, the freed slave of Ibn 'Abbas, reported that Ibn 'Abbas narrated to him that he spent a night in the house of Maimuna, the mother of the believers, who was his mother's sister. I lay down across the cushion, whereas the Messenger of Allah (may peace be upon him) and his wife lay down on it length-wise. The Messenger of Allah (may peace be upon him) slept up till midnight, or a little before midnight of a little after midnight, and then got up and began to cast off the effects of sleep from his face by rubbing with his hand, and then recited the ten concluding verses of Surah 'Imran. He then stood up near a hanging water-skin and performed ablution well, and then stood up and prayed, 'Ibn 'Abbas said: I also stood up and did the same, as the Messenger of Allah (may peace be upon him) had done, and then went to him and stood by his side. The Messenger of Allah (may peace be upon him) placed his right hand upon my head and took hold of my right ear and twistedit, and then observed a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, and then observed Witr and then lay down till the Mu'adhdhin came to him. He (the Holy Prophet) then stood up and observed two short rak'ahs, and then went out (to the mosque) and observed the dawn prayer.
@Book 4, Number 1673:
Makhrama b. Sulaiman narrated it with the same chain of narrators and he made this addition:" He then went to the water-skin and brushed his teeth and performed ablution well. He did not pour water but a little. He then awakened me and I stood up," and the rest of the hadith is the same.
@Book 4, Number 1674:

Ibn Abbas reported: I slept (one night) in the house of Maimuna, the wife of the Apostle of Allah (may peace be upon him), and the Apostle of Allah (may peace be upon him) was with her that night. He (after sleeping for half of the night got up and) then performed ablution and then stood up and observed prayer. I too stood on his left side. He took hold of me and made me stand on his right side. He (the Holy Prophet) observed thirteen rak'ahs on that night. The Messenger of Allah (may peace be upon him) then slept and snored and it was a habit with him to snore while sleeping. The Mu'adhdbin then came to him (to inform him about the prayer). He then went out and observed prayer without performing ablution. ('Amr said: Bukair b. Ashajj had narrated it to me)

@Book 4, Number 1675:

Ibn 'Abbas reported: I spent one night in the house of my mother's sister Maimuna, daughter of Harith, and said to her: Awake me when the Messenger of Allah (may peace be upon him) stands to pray (at night). (She woke me up when) the Messenger of Allah (may peace be upon him) stood up for prayer. I stood on his left side. He took hold of my hand and made me stand on his right side, and whenever I dozed off he took hold of my earlobe (and made me alert). He (the narrator) said: He (the Holy Prophet) observed eleven rak'ahs. He then sat with his legs drawn and wrapped in his garment and slept so that I could bear his breathing while asleep. And when the dawn appeared, he observed two short rak'ahs of (Sunnah) prayer.

@Book 4, Number 1676:

Ibn 'Abbas reported that he spent a night in the house of his matenial aunt, Maimuna. The Messenger of Allah (may peace he upon him) got up at night and performed short ablution (taking water) from the water-skin hanging there. (Giving a description of the ablution Ibn 'Abbas said: It was short and performed with a little water.) I also got up and did the same as the Apostle of Allah (may peace be upon him) had done. I then came (to him) and stood on his left. He then made me go around to his right side. He then observed prayer and went to sleep till he began to snore. Bilal came to him and informed him about the prayer. He (the Holy Prophet) then went out and observed the dawn prayer without performing ablution. Sufyan said: It was a special (prerogative of the) Apostle of Allah (may peace be upon him) for it has been conveyed to us that the eyes of the Apostle of Allah (may peace be upon him) sleep, but his heart does not sleep.

@Book 4, Number 1677:

Ibn 'Abbas said: I spent the night in the house of my mother's sister, Maimuna, and observed how the Messenger of Allah (may peace be upon him) prayed (at night). He got up and relieved himself. He then washed his face and hands and then went to sleep. He again got up and went near the water-skin and loosened its straps and then poured some water in a bowl and inclined it with his hands (towards himself). He then performed a good ablution between the two extremes and then stood up to pray. I also came and stood by his left side. He took hold of me and made me stand on his right side. It was in thirteen rak'ahs that the (night) prayer of the Messenger of Allah (may peace be upon him) was completed. He then slept till he began to snore, and we knew that he had gone to sleep by his snoring. He then went out (for the dawn prayer) and then again slept, and said while praying or prostrating himself:" O Allah! place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, make light for me," or he said:" Make me light."

@Book 4, Number 1678:

Salama said: I met Kuraib and he reported Ibn 'Abbas as saying: I was with my mother's sister Maimuna that the Messenger of Allah (may peace be upon him) came there, and then he narrated the rest of the hadith as was narrated by Ghundar and said these words:" Make me light," beyond any doubt.

@Book 4, Number 1679:

Ibn 'Abbas reported: I spent a night in the house of my mother's sister, Maimuna, and then narrated (the rest of the) haditb, but he made no mention of the washing of his face and two hands but he only said: He then came to the water-skin and loosened its straps and performed ablution between the two extremes, and then came to his bed and slept. He then got up for the second time and came to the waterskin and loosened its straps and then performed ablution which was in fact an ablution (it was

performed well), and implored (the Lord) thus:" Give me abundant light," and he made no raention of:" Make me light."
@Book 4, Number 1680:
Kuraib reported that Ibn 'Abbas spent a night in the house of the Messenger of Allah (may peace be upon him) and he said: The Messenger of Allah may peace be upon him) stood near the water-skin and poured water out of that and performed ablution in which he neither used excess of water nor too little of it, and the rest of the hadith is the same, and in this mention is also made (of the fact) that on that night the Messenger of Allah (may peace be upon him) made supplication before Allah in nineteen words. Kuraib reported: I remember twelve words out of these, bux have forgotten the rest. The Messenger of Allah said:" Place light in my heart, light in my tongue, light in my hearing, light in my sight, light above me, light below me, light on my right, light on my left, light in front of me, light behind me, place light in my soul, and make light abundant for me."
@Book 4, Number 1681:
Ibn 'Abbas reported: I slept one night in the house of Maimuna when the Apostle of Allah (may peace be upon him) was there, with a view to seeing the prayer of the Apostle of Allah (may peace be upon him) at night. The Apostle of Allah (may peace be upon him) entered into conversation with his wife for a short while, and then went to sleep, and the rest of the hadith is the same and in it mention is made of:" He then got up, performed ablution and brushed his teeth."
@Book 4, Number 1682:
'Abdullah b. 'Abbas reported: He spent (one night) in the house of the Messenger of Allah (may peace be upon him). He (the Holy Prophet) got up, brushed his teeth and performed ablution and said:" In the creation of the heavens and the earth, and the alternation of the night and the day, there are indeed signs for people of understanding" (al-Qur'an, iii. 190), to the end of the Surah. He then stood up and prayed two rak'ahs, standing, bowing and prostrating himself at length in them. Then he finished, went to sleep and snored. He did that three times, six rak'ahs altogether, each time cleaning his teeth, performing ablution, and reciting these verses. Then he observed three rak'ahs of Witr. The Mu'adhdhin then pronounced the Adhan and he went out for prayer and was saying,:" O Allah I place light in my heart, light in my tongue, place light in my hearing, place light in my eyesight, place light behind me, and light in front of me, and place light above me, and light below me. O Allah! grant me light."
@Book 4, Number 1683:
Ibn Abbas reported: I spent a night in the house of my mother's sister Maimuna. The Apostle of Allah (way peace be upon him) got up for observing voluntary prayer (Tahajjud) at night. The Apostle of Allah (may peace be upon him) stood by the water-skin and performed ablution and then stood up and prayed. I also got up when I saw him doing that. I also performed ablution from the water-skin and then stood at his left side. He took hold of my hand from behind his back and then turned me from his back to his right side. I ('Ata', one of the narrators) said: Did it concern the voluntary prayer (at night)? He ('Ibn 'Abbas) said: Yes.
@Book 4, Number 1684:
Ibn 'Abbas reported: (My father) Abbas sent me to the Apostle of Allah (may peace be upon him) and he was in the house of my mother's sister Maimuna and spent that night along with him. He (the Holy Prophet) got up and prayed at night, and I stood up on his left side. He caught hold of me from behind his back and made me stand on his right side.
@Book 4, Number 1685:
Ibn 'Abbas reported: I spent a night in the house of my mother's sister Maimuna, and the rest of the hadith is the same as narrated above.
@Book 4, Number 1686:
Abu Jamra reported: I heard Ibn 'Abbas saying that the Messenger of Allah (may peace be upon him) observed thirteen rak'ahs at night.
@Book 4, Number 1687:
Zaid b Khalid al-Juhani said: I would definitely watch at night the prayer observed by the Messenger of Allah (may peace be upon him). He prayed two short rak'ahs, then two long, long, long rak'ahs,

then he prayed two rak'ahs which were shorter than the two preceding rak'ahs, then he prayed two rak'ahs which were shorter than the two preceding, then he prayed two rak'ahs which were shorter than the two preceding, then observed a single one (Witr), making a total of thirteen rak'ahs
@Book 4, Number 1688:
Jabir b. 'Abdullah reported: I accompanied the Messenger of Allah (may peace be upon him) in a journey and we reached a watering place. He said: Jabir, are you going to enter it? I said: Yes. The Messenger of Allah (may peace be upon him) then got down and I entered it. He (the Holy Prophet) then went away to relieve himself and I placed for him water for ablution. He then came back and performed ablution, and then stood and prayed in one garment, having its ends tied from the opposite sides. I stood. behind him and he caught hold of my ear and made me stand on his right side.
@Book 4, Number 1689:
'A'isha reported that when the Messenger of Allah (may peace be upon him) stood up at night to pray, he began his prayer with two short rak'ahs.
@Book 4, Number 1690:
Abu Huraira reported Allah's Apostle (may peace be upon him) as saying When any one of you gets up at night, he should begin the prayer with two short rak'ahs.
@Book 4, Number 1691:
Ibn Abbas reported that when the Messenger of Allah (may peace be upon him) got up during the night to pray, he used to say: O Allah, to Thee be the praise Thou art the light of the heavens and the earth. To Thee be the praise; Thou art the Supporter of the heavens and the earth. To Thee be the praise; Thou art the Lord of the heavens and the earth and whatever is therein. Thou art the Truth; Thy promise is True, the meeting with Thee is True. Paradise is true, Hell is true, the Hour is true. O Allah, I submit to Thee; affirm my faith in Thee; repose my trust in Thee, and I reurn to Thee for repentance; by Thy help I have disputed; and to Thee I have come for decision, so forgive me my earlier and later sins, the sins that I committed in secret and openly. Thou art my God. There is no god but Thee.
@Book 4, Number 1692:
This hadith has been narrated on the authority of Ibn 'Abbas through another chain of transmitters and with slight alteration of two words. Instead of the word Qayyam (Supporter, as used in the above hadith here the word) Qayyim (the Custodian) has been used, and he (further said):" What I did in secret." And in the hadith narrated by Ibn 'Uyaina there is some addition.
@Book 4, Number 1693:
This hadith has been narrated by Ibn 'Abbas by another chain of transmitters and the words are nearly the same (as recorded in the above-mentioned hadith).
@Book 4, Number 1694:
'Abd al-Rahman b. 'Auf reported: I asked 'A'isha, the mother of the believers, (to tell me) the words with which the Apostle of Allah (may peace be upon him) commenced the prayer when he got up at night. She said: When he got up at night he would commence his prayer with these words: O Allah, Lord of Gabriel, and Michael, and Israfil, the Creator of the heavens and the earth, Who knowest the unseen and the seen; Thou decidest amongst Thy servants concerning their differences. Guide me with Thy permission in the divergent views (which the people) hold about Truth, for it is Thou Who guidest whom Thou wilt to the Straight Path.
@Book 4, Number 1695:
'Ali b. Abu Talib reported that when the Messenger of Allah (may peace be upon him) got up at night for prayer he would say: I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds; There is no partner with Him and this is what I have been commanded (to profess and believe) and I am of the believers. O Allah, Thou art the King, there is no god but Thee, Thou art my Lord, and I am Thy bondman. I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins but Thee, and guide me in the best of conduct for none but Thee guideth anyone (in) good conduct. Remove sins from me, for none else but Thou can remove sins from me. Here I am at Thy service, and Grace is to Thee and the whole of good is in Thine hand, and one cannot get nearneststo Thee through evil. My (power as well as existence) is due

to Thee (Thine grace) and I turn to Thee (for supplication). Thou art blessed and Thou art exalted. I seek forgiveness from Thee and turn to Thee in repentance: and when he would bow, he would say: O Allah, it is for Thee that I bowed. I affirm my faith in Thee and I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my marrow, my bone, my sinew; and when he would raise his head, he would say: O Allah, our Lord, praise is due to Thee, (the praise) with which is filled the heavens and the earth, and with which is filled that (space) which exists between them, and filled with anything that Thou desireth afterward. And when he prostrated himself, he (the Holy Prophet) would say: O Allah, it is to Thee that I prostrate myself and it is in Thee that I affirm my faith, and I submit to Thee. My face is submitted before One Who created it, and shaped it, and opened his faculties of hearing and seeing. Blessed is Allah, the best of Creators; and he would then say between Tashahhud and the pronouncing of salutation: Forgive me of the earlier and later open and secret (sins) and that where I made transgression and that Thou knowest better than I. Thou art the First and the Last. There is no god, but Thee.
@Book 4, Number 1696:
A'raj reported that when the Messenger of Allah (may peace be upon him) would start the prayer, he would pronounce takbir (Allah-o-Akbar) and then say: I turn my face (up to Thee), I am the first of the believers; and when he raised his head from ruku' he said: Allah listened to him who praised Him; O our Lord, praise be to Thee; and he said: He shaped (man) and how fine is his shape? And he (the narrator) said: When he pronounced salutation he said: O Allah, forgive me my ear- lier (sins), to the end of the hadith; and he did not say it between the Tashahhud and salutation (as mentioned above).
*2*Chapter 118: PREFERENCE FOR PROLONGING RECITATION IN THE NIGHT PRAYER
@Book 4, Number 1697:
Hudhaifa reported: I prayed with the Apostle of Allah (may peace be upon him) one night and he started reciting al-Baqara. I thought that he would bow at the end of one hundred verses, but he proceeded on; I then thought that he would perhaps recite the whole (surah) in a rak'ah, but he proceeded and I thought he would perhaps bow on completing (this surah). He then started al-Nisa', and recited it; he then started Al-i-'Imran and recited leisurely. And when he recited the verses which referred to the Glory of Allah, he glorified (by saying Subhan Allah-Glory to my Lord the Great), and when he recited the verses which tell (how the Lord) is to be begged, he (the Holy Prophet) would then beg (from Him), and when he recited the verses dealing with protection from the Lord, he sought (His) protection and would then bow and say: Glory be to my Mighty Lord; his bowing lasted about the same length of time as his standing (and then on returning to the standing posture after ruku') he would say: Allah listened to him who praised Him, and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say: Glory be to my Lord most High, and his prostration lasted nearly the same length of time as his standing. In the hadith transmitted by Jarir the words are:" He (the Holy Prophet) would say:" Allah listened to him who praised Him, our Lord, to Thee i the praise."
@Book 4, Number 1698:
'Abdullah reported: I prayed with the Messenger of Allah (may peace be upon him) and he lengthened it till I entertained an evil thought. It was said to him what that thought was. He said: I thought that I should sit down and forsake him.
@Book 4, Number 1699:
A hadith like this has been narrated by A'mash with the same chain of transmitters.
*2*Chapter 119: WHAT HAS BEEN RELATED (FROM THE HOLY PROPHET) ABOUT ONE WHO SLEEPS THE WHOLE NIGHT TILL MORNING
@Book 4, Number 1700:
'Abdullah (b. Mas'ud) reported that a mention was made of a man who slept the whole night till morning. He (the Holy Prophet) remarked: That is a man in whose ears (or in whose ear) the devil urinated.
@Book 4, Number 1701:
Husain b. 'Ali narrated on the authority of (his father) 'Ali b. Abu Talib that the Apostle of Allah (may peace be upon him) came one night to see him ('Ali) and Fatimah (the daughter of the Holy Prophet)

and said: Don't you observe (Tahajjud) prayer? I ('Ali) said: Messenger of Allah, verily our souls are in the hands of Allah and when He wants to awaken us, He awakens us. The Messenger of Allah (may peace be upon him) went back when I said this to him. He was striking his hand on his thigh while returning, and I heard him say: Verily the man disputes with many things.
@Book 4, Number 1702:
Abu Huraira transmitted it from the Apostle of Allah (may peace be upon him): When any one of you goes to sleep, the devil ties three knots at the back of his neck, sealing every knot with:" You have a long night, so sleep." So if one awakes and mentions Allah, a knot will be loosened; if he performs ablution two knots are loosened; and if he prays (all) knots will be loosened, and in the morning he will be active and in good spirits; otherwise we will be in bad spirits and sluggish in the morning.
*2*Chapter 120: PREFERENCE FOR OBSERVING NAFL PRAYER IN THE HOUSE, AND PERMISSIBILITY OF OBSERVING iT IN THE MOSQUE ALSO
@Book 4, Number 1703:
Ibn 'Umar reported Allah's Apostle (may peace be upon him) as saying: Observe some of your prayers in your houses and do not make them graves.
@Book 4, Number 1704:
Ibn 'Umar reported Allah's Apostle (may peace be upon him) as saying: Pray in your houses, and do not make them graves.
@Book 4, Number 1705:
Jabir reported Allah's Messenger (may peace be upon him) as saying: When any one of you observes prayer in the mosque he should reserve a part of his prayer for his house, for Allah would make the prayer as a means of betterment in his house.
@Book 4, Number 1706:
Abu Musa reported Allah's Apostle (may peace be upon him) as saying: The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead.
@Book 4, Number 1707:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do not make your houses as graveyards. Satan runs away from the house in which Surah Baqara is recited.
@Book 4, Number 1708:
Zaid b. Thabit reported: The Messenger of Allah (may peace be upon him) made an apartment with the help of the leaves of date trees or of mats. The Messenger of Allah (may peace be upon him) went out to pray in it. People followed him and came to pray with him. Then they again came one night and waited (for him), but the Messenger of Allah (may peace be upon him) delayed in coming out to them. And when he did not come out, they cried aloud and threw pebbles at the door. The Messenger of Allah (may peace be upon him) came out in anger and said to them: By what you have been constantly doing, I was inclined to think that it (prayer) might not become obligatory for you. So you must observe prayer (optional) in your houses, for the prayer observed by a man in the house is better except an obligatory prayer.
@Book 4, Number 1709:
Zaid b. Thabit reported that the Apostle of Allah (may peace be upon him) made an apartment in the mosque of mats, and he observed in it prayers for many nights till people began to gather around him, and the rest of the hadith is the same but with this addition:" Had this (Nafl) prayer become obligatory for you, you would not be able to observe it."
*2*Chapter 121: EXCELLENCE OF AN ACT (I. E. OBSERVING OF THE NIGHT PRAYER, ETC.) DONE CONSTANTLY
@Book 4, Number 1710:
'A'isha reported that the Messenger of Allah (may peace be upon him) had a mat and he used it for making an apartment during the night and observed prayer in it, and the people began to pray with him, and he spread it (the mat) during the day time. The people crowded round him one night. He (the Holy Prophet) then Eaid: O people, perform such acts as you are capable of doing, for Allah does not grow weary but you will get tired. The acts most pleasing to Allah are those which are done

continuously, even if they are small. And it was the habit of the members of Muhammad's (may peace be upon him) household that whenever they did an act they did it continuously.
@Book 4, Number 1711:
'A'isha is reported to have said that the Messenger of Allah (may peace be upon him) was asked about the act most pleasing to Allah. He replied: That which is done continuously, even if it is small.
@Book 4, Number 1712:
Alqama reported: I asked 'A'isha, the mother of the believers, saying O mother of the believers, how did the Messenger of Allah (may peace be upon him) act? Did he choose a particular act for a particular day? She said: No. He act was continuous, and who amongst you is capable of doing what the Messenger of Allah (may peace be upon him) did?
@Book 4, Number 1713:
'A'isha reported Allah's Messenger (may peace be upon him) as saying: The acts most pleasing to Allah are those which are done continuously, even if they are small. and when 'A'isha did any act she did it continuously.
@Book 4, Number 1714:
Anas reported that the Messenger of Allah (may peace be upon him) entered the mosque (and he found) a rope tied between the two pillars; so he said: What is this? They said: It is for Zainab. She prays and when she slackens or feels tired she holds it. Upon this he (the Holy Prophet) said: Untie it. Let one pray as long as one feels fresh but when one slackens or becomes tired one must stop it. (And in the hadith transmitted by Zuhair it is:" He should sit down.")
@Book 4, Number 1715:
A hadith like this has been narrated from the Apostle of Allah (may peace be upon him) on the authority of Anas by another chain of transmitters.
@Book 4, Number 1716:
'Urwa b. Zubair reported that 'A'isha, the wife of the Apostle of Allah (may peace be upon him), told him that (once) Haula' dint Tuwait b. Habib b. Asad b. 'Abd al-'Uzzi passed by her (at the time) when the Messenger of Allah (may peace be upon him) was with her. I ('A'Isha) said: It Is Haula' bint Tuwait and they say that she does not sleep at night. Upon this the Messenger of Allah (may peace be upon him) said: (Oh) she does not sleep at night! Choose an act which you are capable of doing (continuously). By Allah, Allah would not grow weary, but you will grow weary.
@Book 4, Number 1717:
'A'isha said: The Messenger of Allah (way peace be upon him) came to me when a woman was sitting with me. He said: Who is she? I said: She is a woman who does not sleep but prays. He said: Do such acts which you are capable of doing. By Allah, Allah does not grow weary but you will grow weary. The religious act most pleasing to Him is one the doer of which does it continuously. (And in the hadith transmitted by Abu Usama [the words are]:" She was a woman from Banu Asad.")
*2*Chapter 122: CONCERNING DOZING OFF IN PRAYER, OR FALTERING OF ONE'S TONGUE IN THE RECITATION OF THE QUR'AN, OR IN MENTIONING OF ALLAH, ONE SHOULD SLEEP, OR STOP lT TILL ONE BECOMES LIVELY
@Book 4, Number 1718:
'A'isha reported Allah's Apostle (may peace be upon him) as saying: When anyone amongst you dozes in prayer, he should sleep, till sleep is gone, for when one of you prays while dozing he does not know whether he may be asking pardon or vilifying himself.

@Book 4, Number 1719:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one of you gets up at night (for prayer) and his tongue falters in (the recitation) of the Qar'an, and he does not know what he is reciting, he should go to sleep.
*2*Chapter 123: CONCERNING THE CAREFUL REMEMBERING OF THE QUR'AN
@Book 4, Number 1720:

'A'isha reported that the Apostle of Allah (may peace be upon him) heard a person reciting the Qur'an at night. Upon this he said: May Allah show mercy to him; he has reminded me of such and such a verse which I had missed in such and such a surah.
@Book 4, Number 1721:
'A'isha reported that the Apostle of Allah (may peace be upon him) listened to the recitation of the Qur'an by a man in the mosque. Thereupon he said: May Allah have mercy upon him; be reminded me of the verse which I had been made to forget.
@Book 4, Number 1722:
'Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying: The example of a man who has memorised the Qur'an is like that of a hobbled camel. If he remained vigilant, he would be able to retain it (with him), and if he loosened the hobbled camel it would escape.
@Book 4, Number 1723:
This hadith has been narrated by Ibn 'Umar from the Apostle of Allah (may peace be upon him), but in the hadith transmited by Musa b. 'Uqba, this addition is made:" When one who had committed the Qur'an to memory (or who is familiar with it) gets up (for night prayer) and recites it night and day, it remains fresh in his mind, but if he does not get up (for prayer and thus does not recite it) he forgets it."
@Book 4, Number 1724:
'Abdullah reported Allah's Messenger (may peace be upon him) as saying: What a wretched person is he amongst them who says: I have forgotten such and such a verse. (He should instead of using this expression say): I have been made to forget it. Try to remember the Qur'an for it is more apt to escape from men's minds than a hobbled camel.
@Book 4, Number 1725:
'Abdullah is reported to have said: Keep refreshing your knowledge of the sacred books (or always renew your knowledge of these sacred books) and sometimes he would mention the Qur'an for it is more apt to escape from men's minds than animals which are hobbled, and the Messenger of Allah (may peace be upon him) said: None of you should say: I forgot such and such a verse, but he has been made to forget.
@Book 4, Number 1726:
Ibn Mas'ud reported Allah's Messenger (may peace be upon him) as saying: Wretched is the man who says: I forgot such and such a sura, or I forget such and such a verse, but he has been made to forget.
@Book 4, Number 1727:
Abu Musa al-Ash'ari reported Allah's Apostle (may peace be upon him) as saying: Keep refreshing your knowledge of the Qur'an, for I swear by Him in Whose Hand is the life of Mahammad that it is more liable to escape than camels which are hobbled.
*2*Chapter 124: DESIRABILITY OF RECITING THE QUR'AN IN A SWEET VOICE
@Book 4, Number 1728:
Abu Huraira reported this directly from the Messenger of Allah (may peace be upon him): God has not listened to anything as He listens to a Prophet reciting the Qur'an in a sweet voice.
@Book 4, Number 1729:
This hadith has been narrated by Ibn Shihab with the same chain of transmitters with words:" As He listens to a Prophet reciting the Qur'an in a sweet voice."
@Book 4, Number 1730:
Abu Huraira is reported to have heard Allah's Messenger (may peace be upon him) as saying: Allah does not listen to anything, (more approvingly) as He listens to a Prophet reciting loudly the Qur'an in a sweet voice.
@Book 4, Number 1731:
This hadith has been narrated with the same chain of transmitters by Ibn al-Had except this that Abu Huraira reported Allah's Messenger (may peace be upon him) as saying and he did not say:" He heard it."
@Book 4, Number 1732:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah has not heard anything (more pleasing) than listening to the Prophet reciting the Qur'an in a sweet loud voice.
@Book 4, Number 1733:
This hadith has been narrated by another chain of transmitters but with a slight modification of words.
@Book 4, Number 1734:
Buraida reported on the authority of his father that the Messenger of Allah (may peace be upon him) had said: 'Abdullah b. Qais or al-Ash'ari has been gifted with a sweet melodious voice out of the voices of the family of David.
@Book 4, Number 1735:
Abu Burda narrated on the authority of Abu Musa that the Messenger of Allah (may peace be upon him) had said to Abu Musa: If you were to see me, as I was listening to your recitation (of the Qur'an) yester-night (you would have felt delighted). You are in fact endowed with a sweet voice like that of David himself.
*2*Chapter 125: THE RECITATION BY THE APOSTLE (MAY PEACE BE UPON HIM) OF SURAT AL-FATH ON THE DAY OF THE CONQUEST OF MECCA
@Book 4, Number 1736:
Mu'awiya b. Qurra reported 'Abdullah b. Mughaffal al-Muzani as saying: The Apostle of Allah (may peace be upon him) recited on his ride Surat al Fath during a journey in the year of the Conquest (of Mecca), and he repeated (the words) in his recitation. Mu'awiya said: If I were not afraid that the people would crowd around me, I would have given a demonstration of (the Prophet's) recitation before you.
@Book 4, Number 1737:
Mu'awiya b. Qurra is reported to have heard 'Abdullah b. Mughaffal as saying: I saw the Messenger of Allah (may peace be upon him) reciting Surah Fath on his camel on the day of the Conquest of Mecca. He (the narrator) said: Ibn Mughaffal recited it and repeated it. Mu'awiya said: Had there been (no crowed of) people, I would have given a practical demonstration of that which Ibn Mughaffal had mentioned from the Apostle of Allah (may peace be upon him).
@Book 4, Number 1738:
This hadlth has been narrated by Khalid al-Harith with the same chain of transmitters (with these words:) (The Holy Prophet) was reciting Surat al-Fath as he was travelling on his mount.
*2*Chapter 126: DESCENDING OF TRANQUILLITY BY THE RECITATION OF THE QUR'AN
@Book 4, Number 1739:
Al-Bara' reported that a person was reciting Surat al-Kahf and there was a horse tied with two ropes at his side, a cloud overshadowed him, and as it began to come nearer and nearer his horse began to take fright from it. He went and mentioned that to the Prophet (may peace be upon him) in the morning, and he (the Holy Prophet) said: That was tranquillity which came down at the recitation of the Qur'an.
@Book 4, Number 1740:
Ibn Ishaq reported: I heard al-Bara' as saying that a man recited al-Kahf when an animal was there in the house and it began to take fright. And as he looked around, he found a cloud overshadowing it. He mentioned that to the Apostle of Allah (may peace be upon him). Upon this he said: O so and so, recite on (the surah) as- Sakina descends at the (recitation of the Qur'an) or on account (of the recitation) of the Qur'an.
@Book 4, Number 1741:
This hadith has been narrated on the authority of al-Bara' with a slight modification of words.
@Book 4, Number 1742:
Abu Sa'id al-Khudri told of Usaid b. Hudair saying that one night he recited the Qur'an in his enclosure, when the horse began to jump about. He again recited and (the horse) again jumped. He again recited and it jumped as before. Usaid said: I was afraid lest it should trample (his son) Yahya. I stood near it (the horse) and saw something like a canopy over my head with what seemed to be lamps in it, rising up in the sky till it disappeared. I went to the Messenger of Allah (may peace be upon him) on the next day and said: Messenger of Allah, I recited the Qur'an during the night in my enclosure and my horse began to jump. Upon this the Messenger of Allah (may peace be upon him) said: You

should have kept on reciting, Ibn Hudair. He (Ibn Hudair) said: I recited. It jumped (as before). Upon this the Messenger of Allah (may peace be upon him) again said: You should have kept on reciting, Ibn Hudair. He (Ibn Hudair) said: I recited and it again jumped (as before). The Messenger of Allah (may peace be upon him) again said: You should kave kept on reciting, Ibu Hudair. He (Ibn Hudair) said: (Messenger of Allah) I finished (the recitation) for Yahya was near (the horse) and I was afraid lest it should trample him. I saw something like a canopy with what seemed to be lamps in it rising up in the sky till it disappeared. Upon this the Messenger of Allah (may peace be upon him) said: Those were the angels who listened to you; and if you had continued reciting, the people would have seen them in the morning and they would not have concealed themselves from them.

*2*Chapter 127: EXCELLENCE OF THE HAFIZ (ONE WHO COMMITS THE QUR'AN TO MEMORY) OF THE QUR'AN

@Book 4, Number 1743:

Abu Musa al-Ash'ari reported Allah's Messenger (may peace be upon him) as saying: A believer who recites the Qur'an is like an orange whose fragrance is sweet and whose taste is sweet; a believer who does not recite the Qur'an is like a date which has no fragrance but has a sweet taste; and the hypocrite who recites the Qur'an is like a basil whose fragrance is sweet, but whose taste is bitter; and a hypocrite who does not recite the Qur'an is like the colocynth which has no fragrance and has a bitter taste.

@Book 4, Number 1744:

This hadith has been narrated by Qatada with the same chain of transmitters but with one alteration that instead of the word:" hypocrite" (Munafiq), there it is" wicked" (fajir).

*2*Chapter 128: EXCELLENCE OF THE ONE WHO IS PROFICIENT IN THE QUR'AN AND ONE WHO FALTERS IN IT

@Book 4, Number 1745:

'A'isha reported Allah's Messenger (may peace be upon him) (as saying): One who is proficient in the Qur'an is associated with the noble, upright, recording angels; and he who falters in it, and finds it difficult for him, will have a double reward.

@Book 4, Number 1746:

This hadith has been reported with the same chain of transmitters by Qatada except with this change:" He who finds it hard (to recite the Qur'an) will have a double reward."

*2*Chapter 129: EXCELLENCE OF THE RECITING OF THE QUR'AN BY ONE WHO IS MORE SKILLED AND PROFICIENT BEFORE ONE WHO IS INFERIOR TO HIM

@Book 4, Number 1747:

Anas reported Allah's Messenger (may peace be upon him) as saying to Ubayy b. Ka'b: Allah has commanded me to recite the Qur'an to you. He said: Did Allah mention me to you by name? He (the Holy Prophet) said: Allah made a mention of your name to me. (On hearing this) Ubayy b. Ka'b wept.

@Book 4, Number 1748:

Anas reported Allah's Messenger (may peace be upon him) as saying to Ubayy b. Ka'b: Aliah has commanded me to recite to you:" Those who disbelieve were not..." (al-Qur'an, xcviii. 1). He said: Did He mention me by name? He (the Holy Prophet said): Yes. Upon this he shed tears (of gratitude).

@Book 4, Number 1749:

Qatada said: I heard Anas saying that the Messenger of Allah (may peace be upon him) said to Ubayy the same thing.

*2*Chapter 130: EXCELLENCE OF LISTENING TO THE QURAN AND ASKING ONE WHO HAS MEMORISED IT AND TO RECITE IT FROM HIS MEMORY AND SHEDDING TEARS WHILE LISTENING TO THE RECITATION, AND DELIBERATING OVER IT

@Book 4, Number 1750:

'Abdullah (b. Mas'ud) reported: The Messenger of Allah (may peace be upon (him) asked me to recite the Qur'an. He said: Messenger of Allah, (how) should I recite to you whereas it has been sent down to you? He (the Holy Prophet) said: I desire to hear it from someone else. So I recited Surat al-Nisa' till I reached the verse: How then shall it be when We shall bring from every people a witness and

bring you against them as a witness?" (verse 41). I lifted my head or a person touched me in my side, and so I lifted my head and saw his tears falling (from the Holy Prophet's eyes).
@Book 4, Number 1751:
This hadith has been narratted by A'mash with the same chain of transmitters but with this addition:" The Messenger of Allah (may peace be upon him) was on the pulpit when he asked me to recite to him."
@Book 4, Number 1752:
Ibrahim reported that the Apostle of Allah (may peace be upon him) asked 'Abdullah b. Mas'ud to recite to him (the Qur'an). He said: Should I recite it to you while it has been sent down or revealed to you? He (the Holy Prophet) said: I love to hear it from someone else. So he ('Abdullah b. Mas'ud) recited to him (from the beginning of Surat al Nisa' up to the verse:" How shall then it be when We bring from every people a witness and bring you as a witness against them?" He (the Holy Prophet) wept (on listening to it). It is narrated on the authority of Ibn Mas'ud through another chain of transmitters that the Apostle of Allah (may peace be upon him) also said that he had been a witness to his people as long as (said he): I lived among them or I had been among them.
@Book 4, Number 1753:
'Abdullah (b. Mas'ud) reported: I was in Hims when some of the people asked me to recite the Qur'an to them. So I recited Surah Yusuf to them. One of the persons among the people said: By Allah, this is not how it has been sent down. I said: Woe upon you! By Allah, I recited it to the Messenger of Allah (may peace be upon him) and he said to me: You have (recited) it well. I was talking with him (the man who objected to my recitation) that I sensed the smell of wine from him. So I said to him. Do you drink wine and belie the Book (of Allah)? You would not depart till I would whip you. So I lashed him according to the prescribed punishment (for the offence of drinking wine).
@Book 4, Number 1754:
This hadith has been narrated by A'mash with the same chain of transmitters but with an exception that it is not mentioned in it:" He said to me: You recited (the Qur'an) well."
*2*Chapter 131: EXCELLENCE OF THE RECITATION OF THE QURAN IN PRAYER AND THAT OF ITS LEARNING
@Book 4, Number 1755:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Would any one of you like, when he returns to his family, to find there three large, fat, pregnant she-camels? We said: Yes. Upon this he said: Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels.
@Book 4, Number 1756:
'Uqba b. 'Amir reported: When we were in Suffa, the Messenger of Allah (may peace be upon him) came out and said: Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? We said: Messenger of Allah, we would like to do it. Upon this he said: Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah. the Majestic and Glorious? That is better for him than two she-camels, and three verses are better (than three she-camels). and four verses are better for him than four (she-camels), and to on their number in camels.
*2*Chapter 132: EXCELLENCE OF THE RECITATION OF THE QUR'AN AND THAT OF SURAH AL-BAQARA
@Book 4, Number 1757:
Abu Umama said he heard Allah's Messenger (may peace be upon him) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiya said: It has been conveyed to me that here Batala means magicians.)
@Book 4, Number 1758:

This hadith has been narrated by Mu'awiya with the same chain of transmitters but with this exception that in this the words of Mu'awiya:" It has been conveyed to me..." have not been mentioned.
@Book 4, Number 1759:
An-Nawwas b. Sam'an said he heard the Apostle (may peace be upon him) say: On the Day of Resurrection the Qur'an and those who acted according to it will be brought with Surah al-Baqara and AI 'Imran preceding them. The Messenger of Allah (may peace be upon him) likened them to three things, which I did not forget afterwards. He (the Holy Prophet) likened them to two clouds, or two black canopies with light between them, or like two flocks of birds in ranks pleading for one who recited them.
*2*Chapter 133: EXCELLENCE OF SURAH AL-FATIHA AND CONCLUDING VERSES OF SURAH AL-BAQARA AND EXHORTATION TO RECITE THE LAST TWO VERSES OF SURAH AL-BAQARA
@Book 4, Number 1760:
Ibn 'Abbas reported that while Gabriel was sitting with the Apostle (may peace be upon him) he heard a creaking sound above him. He lifted his head and said: This As a gate opened in heaven today which had never been opened before. Then when an angel descended through it, he said: This is an angel who came down to the earth who had-never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: Falihat al-Kitab and the concluding verses of Suarah al-Baqara. You will never recite a letter from them for which you will not be given (a reward).
@Book 4, Number 1761:
'Abd al-Rahman b. Yazid reported: I met Abu Mas'ud near the House (Ka'ba) and said to him: A hadith has been conveyed to me on your authority about the two (concluding verses of Surah al-Baqara. He said: Yes. The Messenger of Allah (may peace be upon him) (in fact) said: Anyone who recites the two verses at the end of Surah al-Baqara at night, they would suffice for him.
@Book 4, Number 1762:
This hadith has been narrated by Mansur with the same chain of transmitters.
@Book 4, Number 1763:
Abu Mas'ud reported Allah's Messenger (may peace be upon him) as saying: If anyone recites the two verses at the end of Surah al-Baqara at night, they would suffice for him 'Abd al-Rahman said: I met Abu Mas'ud and he was circumambulating the House (of Allah) and asked him about this (tradition) and he narrated it to me from the Apostle of Allah (may peace be upon him).
@Book 4, Number 1764:
A hadith like this has been narrated by Abu Mas'ud from the Apostle of Allah (may peace be upon him) through another chain of transmitters.
@Book 4, Number 1765:
It is through another chain of transmitters that this hadith has been reported by Abu Mas'ud from the Apostle of Allah (may peace be upon him).
*2*Chapter 134: EXCELLENCE OF SURAH AL-KAHF AND AYAT AL-KURSI
@Book 4, Number 1766:
Abu Darda' reported Allah's Apostle (may peace be upon him) as saying: If anyone learns by heart the first ten verses of the Surah al-Kahf, he will be protected from the Dajjal.
@Book 4, Number 1767:
This hadith has been transmitted by Qatada with the same chain of transmitters. But Shu'ba (one of the narrators) said: At the end of Surah al-Kahf, but Hammam said: At the beginning of Surah al-Kahf.
@Book 4, Number 1768:
Ubayy b. Ka'b said: Allah's Messenger (may peace be upon him) said: O Abu' al-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest? I said: Allah and His Apostle (may peace be upon him) know best. He again said: Abu'l-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest? I said: Allah, there is no god but He, the Living, the Eternal. Thereupon he struck me on my breast and said: May knowledge be pleasant for you, O Abu'l-Mundhir!

*2*Chapter 135: EXCELLENCE OF THE RECITATION OF" SAY: HE IS ALLAH, THE ONE" (SURAH IKHLAS)
@Book 4, Number 1769:
Abu Darda' reported Allah's Apostle (may peace be upon him) as saying: Is any one of you incapable of reciting a third of the Qur'an in a night? They (the Companions) asked: How could one recite a third of the Qur'an (in a night)? Upon this he (the Holy Prophet) said:" He is Allah, One" (Qur'An. cxii.) is equivalent to a third of the Qur'an.
@Book 4, Number 1770:
This hadith has been narrated by Qatada with the same chain of transmitters in these words: He (the Apostle of Allah) said: Allah divided the Qur'an into three parts, and he made:" Say: He, Allah is One." one part out of the (three) parts of the Qur'an.
@Book 4, Number 1771:
It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Get together. for I am going to recite one-third of the Qur'an before you. And those who could get together gathered there. Then the Apostle of Allah (may peace be upon him) came out and recited:" Say: He, Allah, is One." He then entered (his house). Some of us said to the others: Perhaps there has been some news from the heaven on account of which he has gone Inside (the house). The Apostle of Allah (may peace be upon him) again came out and said: I told you that I was going to recite one-third of the Qur'in; keep in mind, this (Surah Ikhlas) is equivalent to one-third of the Qur'an.
@Book 4, Number 1772:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) came out to us and said: I am going to recite before you one-third of the Qur'an. He (the Holy Prophet) then recited:" Say: He is Allah, One--Allah, the Eternal," to the end of the Surah.
@Book 4, Number 1773:
'A'isha reported: The Messenger of Allah (may peace be upon him) sent a man in charge of an expedition and he would recite for his Companions during their prayer, ending (recitation) with:" Say, He is God, One." When they returned mention was made of it to the Messenger of Allah (may peace be upon him). He (the Holy Prophet) told them to ask him why he had done like that. So they asked him and he said: Verily, it is an attribute of the Compassionate One, and (for this reason) I love to recite it. The Messenger of Allah (may peace be upon him) thereupon said: Inform him that Allah loves him.
*2*Chapter 136: EXCELLENCE OF THE RECITATION OF THE TWO SURAHS CONCERNING THE TAKING OF REFUGE
@Book 4, Number 1774:
'Uqba b. 'Amir reported Allah's Messenger (may peace be upon him) as saying: What wonderful verses have been sent down today. the like of which has never been seen! They are:" Say: I seek refuge with the Lord of the dawn," and" Say: I seek refuge with the Lord of men."
@Book 4, Number 1775:
'Uqba b. 'Amir reported: The Messenger of Allah (may peace be upon him) said to me: There have been sent down to me verses the like of which had never been seen before. They are the Mu'awwadhatain.
@Book 4, Number 1776:
This hadith has been narrated through another chain of transmitters directly from the Companions of Muhammad (may peace be upon him).
*2*Chapter 137: EXCELLENCE OF ONE WHO ACTS UPON (THE TEACHINGS OF THE) QUR'AN AND ONE WHO TEACHES IT
@Book 4, Number 1777:
Salim narrated on the authority of his father (Ibn 'Umar) that the Apostle of Allah (may peace be upon him) said: Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and day (and also acts upon it) and a man who, having been given wealth by God, spends it during the night and the day (for the welfare of others. seeking the pleasure of the Lord).

@Book 4, Number 1778:
Salim son of Abdullah b. 'Umar is reported to have said on the authority of his father that the Messenger of Allah (may peace be upon him) observed: Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and during the day (and acts upon it), and the person who, having been given wealth by God, gives it in charity during the night and the day.
@Book 4, Number 1779:
'Abdullah b. Mas'ud reported Allah's Messenger (may peace be upon him) as saying: There should be no envy but only in case of two persons: one having been endowed with wealth and power to spend it in the cause of Truth, and (the other) who has been endowed with wisdom and he decides cases with the help of it and teaches it (to others).
@Book 4, Number 1780:
'Amir b. Wathila reported that Nafi' b. 'Abd al-Harith met 'Umar at 'Usfan and 'Umar had employed him as collector in Mecca. He (Hadrat 'Umar) said to him (Nafi'): Whom have you appointed as collector over the people of the valley? He said: Ibn Abza. He said: Who is Ibn Abza? He said: He is one of our freed slaves. He (Hadrat 'Umar) said: So you have appointed a freed slave over them. He said: He is well versed In the Book of Allah. the Exalted and Great, and he is well versed In the commandments and injunctions (of the Shari'ah). 'Umar said: So the Holy Prophet (may peace be upon him) said: By this Book, Allah would exalt some peoples and degrade others.